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Queries relating to S. Scripture, Moral Theology, Canon Law, Liturgy, or any subject of professional interest, are cordially invited. Name and address, even if not intended for publication, must accompany all Queries.

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The

Australasian Catholic Record

A Quarterly Publication under Ecclesiastical Sanction

"Pro Ecclesia Dei." St. Augustine.

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Nihil Obstat:

RICHARDUS COLLENDER

CENSOR DEPUTATUS.

Imprimatur:

✠ N.T. CARD. GILROY,

ARCHIEP. SYDNEYENSIS

1a die, Aprilis, 1955.

Official Documents

SACRA CONGREGATIO DE SEMINARIIS ET STUDIORUM UNIVERSITATIBUS

DECRETUM:

Facultas Sacrae Theologiae in Archidioecesi Sydneyensi pro Alumnis Australiae, Novae Zelandiae cunctaeque Oceaniae canonice erigitur

(*A.A.S.* 46, p. 744)

Sacra Congregatio Seminariis Studiorumque Universitatibus praeposita, instantissimis attentis litteris postulatoriis Emi et Remi D. Normanni Thomae S.R.E. Cardinalis Gilroy, Archiepiscopi Sydneyensis, cum compererit in Archiepiscopali Sydneyensi Seminario plures theologici curriculi idoneos esse magistros qui doctrinam scientifica methodo tradant, aliosque ex aliis quoque Dioecesibus acciri posse ad philosophico-theologicas disciplinas docendas peritissimos, sedulo perpensis statutis anno D. MCMLII eidem Sacrae Congregationi prolatis, ad augendum Catholicae Ecclesiae decus animarumque salutem uberius promovendam, Facultatem Sacrae Theologiae in Archiepiscopali Sydneyensi Seminario Maiore erigit erectamque declarat, in omnium ecclesiasticorum religiosorumque virorum commodum Australiae, Novae Zelandiae, universaeque Oceaniae terrae, eidem Facultati potestate collata academicas Sacrae Theologiae gradus alumnis ordinariis conferendi, adeo ut post duos inde futuros annos probati auditores qui academica studia rite emensi sint Baccalaureatus gradu, post quattuor autem futuros annos Licentiae gradu decorari possint, ea tamen lege ut omnia ad amussim compleantur quae Apostolica Constitutione "Deus scientiarum Dominus" adnexisque "Ordinationibus" praescribuntur, ceteris servatis de iure servandis; cunctis et singulis ipsi Sydneyensi Sacrae Theologiae Facultati agnitis iuribus, honoribus atque privilegiis quae ad huiusmodi Facultates de more pertinent.

Datum Romae, ex Aedibus Sancti Callisti, die II Februarii, in Festo Purificationis B.V. Mariae, a. D. MCMLIV, eidem Virgini Deiparae sacro.

+I. Card. PIZZARDO, Ep. Albanen, *Praefectus.*

+C. CONFALONIERI, Archiep. Nicopolitan, *a Secretis.*

* * * *

ENCYCLICAL LETTER

to the Bishops, Clergy and people of China

(*A.A.S.* 47, p. 5)

Some three years ago We sent the Apostolic Letter *Cupimus*

imprimis to Our dear Chinese people, and especially to you, Our Venerable Brothers and beloved children, who profess the Catholic faith. In that letter We expressed Our feeling of participation in your trials, and exhorted you paternally to fulfil all the duties of the Christian religion with a resolute fidelity, which sometimes cannot fall short of heroic fortitude. At present also We unite with your prayers Our own suppliant appeal to Almighty God, the Father of mercies, so that "as the sun shines out once more after storms and tempests, so also after so many days of anguish, disturbance and suffering, your Church may experience once more the sunshine of peace, tranquillity and liberty".

In these later years, unfortunately, the conditions of the Catholic church amongst you have by no means improved; there has rather been an increase of accusations and calumnies against this Apostolic See, and against those Who stand faithful to it; the Apostolic Nunzio who represented Our person amongst you has been expelled; the wiles put into play to deceive those less well instructed have been intensified.

Nevertheless—as We wrote before—"you are opposing a strong will to those wily snares, even when they are very astutely presented under a clever masque and the deceptive appearance of truth". We know that these words of Our earlier letter could not reach you; hence We are now repeating them in this Encyclical. We know also and are greatly consoled by the knowledge that you have persevered in your firm and holy resolve, and that no effort has succeeded in separating you from the unity of the Church. Therefore, We congratulate you most cordially and We pay you a deserved tribute of praise.

However, as We must be solicitous for the eternal salvation of each and every soul, We cannot conceal the sadness and anguish of spirit which We feel on learning that, although the great majority of Chinese Catholics have stood firm in the faith, nevertheless, there have been some amongst you who, deceived in their good faith or overcome by fear, have adhered even recently to dangerous movements engineered by the enemies of all religion, and especially of the religion divinely revealed by Jesus Christ.

Therefore, the sense of Our duty demands that We address you once more through this Encyclical, in the hope that it may come to your knowledge. May it be a comfort and encouragement to those who persevere with strength and constancy in the way of truth and virtue; may it bring light and Our paternal warning to others.

First of all, it happens now as it happened of old. The persecutors of the Christians falsely accuse them of being unpatriotic and of refusing

to be good citizens. We, therefore, wish to proclaim once more—a thing which no right-minded man can fail to recognize—that the Chinese Catholics are second to none in the ardent love and fidelity which they bear to their noble country. The people of China—let Us quote Our Apostolic Letter once more—from the most remote times has distinglished itself amongst the other peoples of Asia by great feats, by a rich literature, by the splendour of its civilization. Moreover, when illuminated by the light of the Gospel, which immensely surpasses the wisdom of this world, the Chinese drew from the new light greater spiritual riches, namely, the christian virtues, which perfect and consolidate the citizen virtues.

Besides, We see that you are worthy of praise in this respect also. In your long and daily trials you have been following the right path. As behoves Christians, you are paying respectful honour to your public authorities in the sphere which belongs to them, and as true lovers of your country you are ready to fulfil all your civic duties. But We are also consoled at seeing that, when the occasion demands, you have openly declared and are still declaring that you cannot, on any account, turn your backs on the precepts of the Catholic religion, that you cannot on any account abandon your Creator and Redeemer, for love of Whom many of you have faced torture and imprisonment.

As We already wrote in the preceding Letter, this Apostolic See, especially in recent times, has used every care to secure the instruction and formation of the greatest possible number of priests and Bishops belonging to the nation itself.

Thus, Our immediate Predecessor, Pius XI, of happy memory, personally consecrated the first six Chinese Bishops in the majestic Basilica of St. Peter; and We also, greatly desiring the progressive establishment and continual daily development of your Church, have most willingly set up an ecclesiastical Hierarchy in China; and, for the first time in your history, We conferred the dignity of the Roman purple on a citizen of China.

Furthermore, We desire the speedy advent of the day—and this consummation is the object of Our fervent prayers—when in your midst Bishops and priests of your own nation shall have become so numerous as to supply all needs and shall be able to take over the whole government of the Catholic Church in your immense country, making the presence of foreign missionaries unnecessary. That is something to be desired, but truth and duty require that We set the following points before the eyes of all of you. Firstly, those preachers of the Gospel,

who, having left their own beloved country, are in your midst, fertilizing the field of the Lord with their labours and sweat, are not moved by earthly motives, and seek nothing else except to give the light of the Christian faith to your people, educate them according to Christian standards, and help them with divine charity. Secondly, even when the increased number of Chinese clergy eliminates foreign missionaries, the Catholic Church in your country cannot have what is called "autonomy of government". In all circumstances, as you know, your christian community, if it is to be part of the society divinely founded by the Redeemer, must be entirely subject to the Supreme Pontiff, Vicar of Jesus Christ on earth; it must be closely united to him in all that regards religious faith and morals. In these words, be it noted, the whole life and work of the church is comprised, namely, its constitution, its government, its discipline, all of which certainly depend on the will of Jesus Christ, Founder of the Church.

In virtue of this divine will the faithful are divided into two classes: clergy and laity. In virtue of the same will a twofold sacred power exists, the power of order and the power of jurisdiction. Besides (and this also by divine institution), the power of order comes through the Sacrament of Order whereby the Catholic hierarchy is composed of Bishops, priests and ministers. The power of jurisdiction, which is conferred on the Sovereign Pontiff directly by divine right, comes to the Bishops by the same right, but mediately through the Successor of St. Peter, to whom not only the simple faithful but all the Bishops must be at all times subject and united with the subjection of obedience and the bond of unity.

Lastly, in virtue of the same divine will, the people and civil authority must not invade the field of the rights and the constitution of the ecclesiastical hierarchy.

Furthermore, all must note—and Catholics have no need to be told —that We greatly desire to see the day when the financial needs of the Chinese Church will be sufficiently met by the means which the Chinese Faithful are able to provide. At the same time, as you know well, the offerings gathered for China amongst the other nations originate in that Christian charity whereby all those redeemed in the Sacred Blood of Jesus Christ are necessarily united with each other by a fraternal alliance, and are impelled by the love of God to propagate everywhere, according to their means, the kingdom of the Divine Redeemer. Such contributions have no political end, nor any profane end whatsoever. They are simply part of the practice of the precept of charity which

Jesus Christ gave to us all, and by which His true disciples are recognized. (Jn. 13, 35.) Of their own free will Christians have acted thus from the beginning and always, as the Apostle attested of the faithful of Macedonia and Achaia. These spontaneously sent their offerings to "the poor of the Saints at Jerusalem" (Rom., 15, 26); and the Apostle exhorted his children in Christ who lived in Corinth and Galatia to do likewise. (I Cor., 16, 1-2.)

Some of you, too, would wish your Church to be completely independent not only in government, and economically, but would pretend to an "autonomy" also in the teaching of christian doctrine and in preaching.

No one will deny that the mode of preaching and teaching should differ according to places and should consequently be adapted to the nature and particular character of the Chinese people, as likewise to its ancient traditional customs. Indeed, if this adaptation is made in the proper way, greater results will certainly accrue. But—it is absurd even to think of it—what right can men claim to interpret arbitrarily and differently according to national differences the Gospel of Jesus Christ?

To the Bishops, as successors of the Apostles, and to priests who are officially helpers of the Bishops the charge of announcing and teaching the Gospel has been given. It is the same Gospel which Jesus Himself and His Apostles announced and taught, the very same Gospel that this Holy See and the Bishops united with it have preserved and handed down entire and inviolate throughout the course of the centuries. The sacred Pastors are not the inventors or makers of the Gospel, only its authorized guardians and its divinely appointed heralds. Consequently, We Ourselves and the Bishops together with Us can and must repeat these words of Jesus Christ: "My doctrine is not mine, but His Who sent me" (Jn. 7, 16). And to all the Bishops of all times the exhortation of St. Paul applies: "O Timothy, keep the deposit, avoiding profane novelties of speech and the contradictions of false learning" (I Tim., 6, 20); and likewise this sentence of the Apostle: "Keep the good thing committed to thee by the Holy Ghost Who dwells in us" (2 Tim., 1, 14). We are not, then, the teachers of a doctrine drawn from a human mind, but we must embrace and follow conscientiously what Christ our Lord Himself taught and solemnly commissioned His Apostles to teach (Mt. 28, 19-20).

Hence, those who are Bishops or priests of the true Church of Christ should meditate again and again what the Apostle Paul said of

his own preaching of the Gospel: "I make known to you, brethren, that the Gospel preached by me is not according to man. For neither did I receive it of man nor learn it; but I have received it from the revelation of Jesus Christ" (Gal. 1, 11-2).

So great is our certainty that this doctrine (which with the help of the Holy Ghost we must keep in its entirety) has been revealed by God that we repeat these words of the Apostle of the Gentiles: "Should even we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema" (Gal. 1, 8).

You can therefore see, Venerable Brothers and dear children, that no one can pretend to be regarded or honoured as a Catholic who professes or teaches another doctrine than that which We have here set forth in brief. In this number are those who have given adherence to the pernicious principles that are behind the "three autonomies", or to other principles of the same kind.

The promoters of such movements seek with extreme astuteness and cleverness to deceive the simple or the timid, or to lead them away from the right path. For that purpose they falsely affirm that those are the only true patriots who join the church invented by them, namely, the church of the "three autonomies". What they are doing in reality is attempting to set up in your midst a so-called national church. Such a church could not be Catholic, for it would be the negation of that universality or catholicity whereby the true society founded by Jesus Christ is above all Nations and embraces each and every one of them.

The Catholic Church, as We previously said: "does not gather to itself one people or one nation but loves the men of every stock with that supernatural love of Christ which must unite all together as brothers".

Hence no one can say that the Church serves a particular power or government; nor is it possible to demand that the church break the unity with which her Divine Founder has willed to mark her. The setting up of national churches in each nation would mean that these churches disastrously separate themselves from this Apostolic See, in which Peter, Vicar of Jesus Christ, lives in his Successors to the end of the ages. Any community of Christians that does this is a branch cut off from the vine and destined to wither. It cannot bear fruits of salvation (Jn. 15, 6).

Our exhortation goes, therefore, to those Christians whose lamentable conduct we have described and we beg them "by the tender mercies of Christ" to return to the way of salvation. If it is necessary to give

to Caesar the things that are Caesar's, it is more necessary to give to God the things that are His. When human commands are contrary to the divine will, we must say like Saint Peter: "God must be obeyed rather than man". It is impossible to serve two masters commanding contrary things, and there are times when it is impossible to please Jesus Christ and please men. Fidelity in such circumstances will mean suffering and readiness for every sacrifice.

To the faithful ones We offer Our congratulations that "they have been accounted worthy to suffer reproach for the name of Jesus" (Acts 5, 41). We encourage them to persevere in their intrepid fortitude, keeping in mind the words of Christ: "Fear not those who kill the body and are not able to kill the soul; but rather fear him who can destroy both soul and body in hell—the hairs of your head are numbered. Do not be afraid . . . . Everyone therefore who shall confess me before men, I will also confess him before my Father Who is in heaven. But he that shall deny me before men, I will also deny him before my Father Who is in heaven (Mt. 10, 28-33).

No light struggle is imposed upon you, Venerable Brothers and beloved children, by the law of God. But Christ spoke the beatitude of those who suffer persecution for justice sake, and bade them rejoice in the prospect of abundant reward in heaven (Mt. 5, 10-12). He also will help you powerfully from heaven to fight the good fight and keep the faith (2 Tim. 4, 7). The Mother of God will also assist all of you with her efficacious protection, for she is the loving Mother of all. She is the Queen of China. May she defend you and help you particularly in this Marian Year, so that you may persevere. May the holy Martyrs of China assist you from heaven. With true love for their earthly country and more especially with strong fidelity to the Divine Redeemer and His Church they went forward with serene faces to death.

Meanwhile, let the Apostolic Blessing be for you a pledge of heavenly graces and a testimony of Our very special benevolence, for We impart it to you with great affection in the Lord, to you, Venerable Brethren and beloved children, and to the whole Chinese Nation so very dear to Us.

Given at Rome, from St. Peter's, the 7th day of October, Feast of the Holy Rosary of the B.V.M., in the year 1954, the 16th of Our Pontificate

PIUS XII POPE.

PAPAL LETTER
(*A.A.S.* 46, p. 760)

To the Very Reverend Father Patrick McCabe, Superior General of the Missionaries of the Sacred Heart, on the centenary of the foundation of the same Congregation.

On hearing that you and your confreres were about to celebrate the happy completion of a century since the Institute of the Missionaries of the Sacred Heart of Jesus was founded, We were careful to add to the holy joy of the occasion by sending you Our word of congratulation, of praise, and of good wishes. For the same reason We should have been happy at the time of your Roman festivities to have seen you present before Us, but a more pressing business of Our Apostlic Office prevented the satisfaction of your desire and the consolation which We should have derived from seeing you—a consolation proportionate to the affection which Our paternal heart holds for you. The occasion was then denied Us of saying many things to you, but some little at least of those things We can express with pen and ink through this letter, addressed to you and to the gathering of your religious brethren. We wish to do so, in order that encouragement may not be wanting in regard to the greater and better things in front of you, and a paternal pledge of Our benevolence.

From the liturgical feast of the Virgin Mother of God, Queen of heaven and earth, which We recently instituted and also from the august religious ritual, with which you are going to set a crown of gold on the image of Our Lady of the Sacred Heart in her Roman Church, We take occasion to desire and exhort you to follow the lead of this great Queen and Patroness so near and dear to you, striving always to love and honour the Sacred Heart of Jesus more and more.

One goes fruitfully to Jesus, the source of eternal life, when His Immaculate Mother is religiously and piously venerated, and her Virginal Heart, sanctuary of all virtues, is frequently honoured. With this exemplary and inflamed devotion strive to extend her maternal empire, and strive diligently to make her image to shine brightly in the shrine of your own minds and in the example of your lives. Let this be your special mark of praise; let this be the height of exalted perfection towards which you aspire. And We, while We commit the realization of these wishes to the gentle Saviour, at the prayers of His Mother, impart to you, Beloved Son, to all the members of your Institute and to

all the undertakings in which you labour, as a pledge of help from heaven, Our Apostolic Benediction.

From the Vatican Palace, the 14th day of November, 1954,

PIUS XII POPE.

* * * *

SECRETARIATE OF STATE

(*A.A.S.* 46, p. 783.)

His Holiness Pius XII in an Audience granted on December 16 to the undersigned substitute of the Secretariate of State, graciously approved the following Statute of the Papal Commission for Cinematography, Radio and Television

STATUTE

Art. 1. Hereby the Papal Commission for Cinematography, Radio and Television is established.

Art. 2. The Papal Commission for Cinematography, Radio and Television is the Organ of the Holy See for the study of problems relating to Cinema, Radio and Television—such problems as bear on faith and morals..

Art. 3. The Papal Commission for Cinematography, Radio and Television has the following functions: namely, to follow the doctrinal trends and the practical attitudes of film-production and of radio and televisional transmissions; to direct the activity of Catholics in these fields and promote the observance of directive norms emanating from the Supreme Ecclesiastical Authority.

Art. 4. The Papal Commission for Cinematography, Radio and Television is at the disposal of the Sacred Congregations and Offices of the Holy See, and of their Lordships the Ordinaries, for furnishing information and the study of questions proposed by them.

Art. 5. In order to favour productions and broadcasts in keeping with the Christian spirit, and to preserve the faithful from those that are morally negative, the Papal Commission for Cinematography, Radio and Television keeps in contact with Catholic centres of Cinema, Radio and Television in the various nations and with the respective International Organizations (O.C.I.C., UNDA), exchanging information, collaborating with them, and supporting their activity.

Art. 6. The Papal Commission for Cinematography, Radio and Television ordinarily abstains from publishing judgments, favourable or negative, on films, broadcasts, or television programmes, leaving such

judgment, in the spirit of the norms issued by the Holy See, to the respective National Centres, promoted by the Sacred Hierarchy of each country.

Art. 7. The Papal Commission for Cinematography, Radio and Television is nominated by the Holy See and is composed as follows:

1) The President, who remains in office for 6 years;
2) The Presiding Council, whose members are:
   a) *ipso iure*
      The Assessor of the Supreme S.C. of the Holy Office;
      the Assessor of the Sacred Consistorial Congregation;
      the Assessor of the S.C. for the Oriental Church;
      the Secretary of the S.C. of the Council;
      the Secretary of the S.C. of Religious;
      the Secretary of the S.C. de Propaganda Fide;
      the Secretary of the S.C. of Seminaries and Universities;
      the Substitute of the Secretariate of State;
   b) Four Members at most, freely chosen by the Holy See;
3) The Executive Committee formed as follows:
   the President of the Commission;
   an Executive Secretary;
   three or more Consultors, among whom is numbered *de iure* the Director of Vatican Radio;
   a College of Experts, for three sections, namely, Cinematography, Radio, Television.

   The Members of the Executive Committee remain in office 4 years.

Art. 8. The Papal Commission for Cinematography, Radio and Television has its seat in the Vatican City.

Final Provision

With the publication of the present Statute in the "Acta Apostolicae Sedis", the Papal Commission for Cinematography, Radio and Television replaces the Papal Commission for Cinematography.

* * * *

NOTICE.

The Holy Office, by Decree dated March 18, 1955, condemned and placed on the Index a book entitled *Vie chrétienne et problèmes de sexualité*, by Marc Oraison, D.D., M.D., published by P. Lethielleux, Paris, 1952 (*A.A.S.* 47, p. 46).

INTERNATIONAL THOMISTIC CONGRESS.

The Fourth International Thomistic Congress will be held in Rome on September 13-17, 1955, under the auspices of the Pontifical Roman Academy of St. Thomas Aquinas. Communications should be addressed to the Secretary (Fr. C. Boyer, S.J.), Palazzo della Cancelleria Apostolica, Piazza della Cancelleria, 1, Rome. The Congress will have as its main theme the comparison of the Thomistic teaching with, (1) the sciences, (2) the hegelian and marxist dialectics, (3) questions raised by existentialism.

W. LEONARD.

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SHORT NOTICES.

GUIDE TO THE BIBLE, by the Monks of Maredsous. Sands, London, 1953. pp. 92. Price 3/6.

This short and cheaply priced book, by the Benedictines of Maredsous, Belgium, provides an excellent introduction to the Bible. It consists of a brief coverage of biblical history, a list of the more important dates, a chapter on the Bible in general, and, finally, a very concise introduction to every book of the Old Testament and the New Testament. It gives the reader some practical hints on the way to read some of the books. Two maps at the end make it self-contained. It will be most useful for school work, Gospel discussion groups, as well as for the reader of the Bible.

H.D.

* * * *

SIMPLE TALKS ON THE BIBLE, by H. A. Johnston, S. J. Messenger Office, Melbourne. pp. 96. Price 3/-.

This booklet is true to its title, and is meant to promote and encourage Scripture reading, and help towards making that reading easier. It contains twenty-four chapters, none of which is longer than four pages. The first six deal with the Bible in general: what it is, the relation between the Church and the Bible, its languages, translations, English versions, and the Canon. These are followed by two chapters on the contents of the Old Testament and New Testament. The remainder of the booklet is concerned with the Gospels and the Acts. Besides telling us something about the Gospels and their authors, interesting and useful chapters are to be found on the coins of the Gospel, the Samaritans, the value of the Acts, and the political situation in Palestine in New Testament times. The booklet is highly recommended.

H.D.

Christian Beginnings

Summary: Caiphas and Christ—*Acts of the Apostles,* neglected, but fundamental to history of Christianity—Two themes contrasted, intervention of divine power and human weakness—God's power in Pentecost—in the heroism of the Apostles—above all in the work of St. Paul—Elements of weakness in the early Church—disagreement of Paul and Barnabas—of Peter and Paul—Contrast of power and weakness continues—the scandal to-day of disunity—Model of Christian unity to be found in the early chapters of the *Acts.*

Caiphas must have felt greatly relieved. The dangerous crisis was past. The Nazarene was dead and buried, and his followers scattered. There would be no more violent scenes in the Temple, no more triumphant entries into the Holy City . . . at least, not for a time.

There had been Theudas, the magician, who had commanded a considerable following; he had finished by losing his head. Then there had been the Galilean Judas, who had stirred up the people against the census; the Romans soon ended his career.[1] John the Baptist had appeared for a while; he was no lover of the Scribes and Pharisees, a dangerous man and too popular with the people. He spoke too freely about the great, and Herod accounted for him. But the most dangerous of all was the last, the Nazarene. During the last days in Jerusalem the situation was really unpleasant. The ignorant crowd, knowing nothing of the Law, had been completely deceived by the man's wonders. If it had not been for the prompt and determined action of the Sanhedrin and the successful handling of Pilate, who knows what might have happened?

And so, Caiphas was prepared to let history flow on and forget the painful incident of the Nazarene. Little did he know. Theudas and Judas had passed, but Jesus had come to stay. Caiphas himself had been the unwitting instrument in the hands of the providence which shapes the world's destiny. The death of Jesus of Nazareth was not an accident nor a tragic mistake. It was an essential part of the plan, which God, the God of Abraham, Isaac and Jacob, had formed. This, at least, was the emphatic and constant claim of the Apostles and teachers of the sect founded by the Nazarene. There had been a death certainly, but there had been a coming to life again. This death of Jesus had been a sacrifice, by which the sins of all men could be wiped away. His

[1]Acts 5:36, 37. Josephus mentions but gives confused information about both of these trouble-makers. He puts the first under the Governor Fadus (44-46) after the death of Herod Agrippa, apparently confusing this latter with Herod the Great. His references to Judas are self-contradictory; the census was probably that of Quirinius, towards the end of the reign of Herod the Great.

resurrection was not merely a personal triumph over death, but a source of triumph over death and sin for all those who associated themselves with it. How could this come about? "Believe in Him and be baptized in His name," was the Apostles' reply.

The *Acts of the Apostles* is a much neglected book. Yet what Christian who pretends to have an intelligent grasp of his faith can afford to by-pass such an inspired account of the early Church, the beginnings of the era of the Spirit? We have here the most primitive of all Christian teaching, those sermons of the Christian missionaries in the early days after Pentecost. The Gospels give us the words and the deeds of Our Lord, but they represent the catechesis of a later date.

In fact, the student of history would do well to begin the study of Christianity with the Acts and the early epistles of St. Paul, thus preserving a chronological sequence which, by this very fact, is particularly instructive.

One thing which will strike the attentive reader of the Acts is the contrast between the powerful, almost overwhelming supernatural intervention of God at that most decisive moment in the history of Christianity and, at the same time, the display of very human weaknesses, not only by the common run of Chirstians, but by the Christian leaders themselves.

Nobody had seen the actual resurrection of Christ. Chosen witnesses were privileged to see Him in person during the days which followed it. But the outpouring of power which came from the risen Christ rocked not merely the house where the disciples were gathered, but all Jerusalem, and eventually the whole world. The mysterious noise, like that of a strong wind,[2] the flame which gradually formed into tongues,[3] the ecstatic outpouring of prayer in different languages, these were evidence of a new Sinai, introducing a new period in the history of God's people.

And equally new were the men who came out of that upper room, no longer fearful and diffident, but bold almost to hardihood. It was Peter, the Peter, who had denied Christ three times before the High Priest's servants, who spoke for all—three thousand converted and baptized that very day! After the curing of the lame man at the Beautiful Gate, the number reaches five thousand, and in all the narrative which

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[2]There is no mention of an actual wind, although the noise of a wind was an apt symbol for the activity of the spirit. Acts, 2: 2, 3.

[3]Note the force of the present participle: *diamerizómenai.*

follows Luke is careful to note the rapid increase of those who follow in the Way.[4]

To the Apostles opposition is only a challenge. They are threatened, then imprisoned, then delivered by divine power, and there they are, to the amazement of their gaolers, back in Solomon's Porch preaching to the people. Another arrest, more threats, this time followed by a flogging. But far from cringing, they actually rejoice in their bruises, glad at having been judged worthy of suffering for the Name.[5]

This heroic stand, clearly meant by the writer to be the effect of divine power, finds its most notable example in Stephen, who, by his bold condemnation of the Jews and his fearless public confession in the divinity of Christ, so enraged the mob that they took the law into their own hands and stoned him to death. "Saul gave his consent to this murder,"—this is the dramatic end of Luke's vivid description of the martyrdom. God's methods are often surprising. The chief persecutor becomes the most vigorous, the most eloquent of the Apostles. The Pharisee, whose very boast was separation from the profane, becomes the champion of the pagan masses outside the Law.

It is above all in the future history of Saul that this outpouring of the Holy Spirit, of divine power, will be manifest, power in his violent conversion, in the miracles he worked, in the numberless dangers and sufferings he endured, in the supreme confidence with which he preached to Jews and pagans the death and resurrection of Jesus.

It is evident, then, that the writer of the Acts wishes us to see the Holy Spirit descending in power on the early Church. This effect is heightened by Luke's historical method, with its many silences and vague chronology.[6] Still, the second element in the contrast mentioned above is not passed over in edifying silence. Luke is too honest to omit the defections and weaknesses which appeared even in those heroic days.

Ananias and Sapphira had believed, been baptized and had received the Holy Ghost with the others. But it is their selfishness and greed which throws a shadow over the idyllic picture which Luke has just painted over the first Christian community.[7]

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[4] 2:41, 47; 4:4; 5:14; 6:1, 7, etc.

[5] 5:40, 41.

[6] We may forget that nearly 30 years separate Pentecost and Paul's arrival at Rome.

[7] The "Communism" of the early Christians should not be pressed too far. Barnabas is mentioned as an example of generosity in selling his field and bringing the money to the Apostles (4:36). Ananias was free to keep his property and not to sell it, and, after selling it, to keep for himself the money (5: 4). It was a spontaneous movement of Christian charity, with absolutely nothing in common with the modern atheistic materialism bearing this name.

Again, it was a sordid dispute over the proper distribution of alms which led to the appointment of the seven "Deacons". Apparently some of the Palestine Christians, despite the fact that they too had received the Holy Ghost, were treating harshly and unjustly their fellow Christians of foreign origin, thus disregarding the supreme Christian commandment: "Love one another".

Again, the very unity of the Church was threatened almost from the beginning by a group which knew better than the Apostles what Christ's religion meant—the Judaizers, who, in spite of the clear decision of the Apostles at the Council of Jerusalem, demanded that all converts should accept circumcision and the Law of Moses. Paul's horror and indignation at their disruptive influence finds powerful expression in his letter to the Galatians. "Friends, though it were we ourselves, though it were an angel from heaven that should preach to you a gospel other than the gospel we preached to you, a curse upon him! I repeat now the warning we gave you before it happened, if anyone preaches to you what is contrary to the tradition you have received, a curse upon him!"[8] This tendency, repudiated so violently by Paul, was to continue and to result in the first heresies.

What is even more surprising, Luke notes an example of misunderstanding and friction between the Christian leaders themselves.

Barnabas the Cypriote had been very good to Paul. None of the disciples, not even the Apostles, would have anything to do with him after his conversion. "So he reached Jerusalem, where he tried to attach himself to the disciples; but they could not believe that he was a true disciple, and all avoided his company. Whereupon Barnabas took him by the hand and brought him to the Apostles."[9] Owing to an attempt on his life, Saul had to leave Jerusalem and return to his native Tarsus. Again it was Barnabas who invited Saul to join him at the promising Christian mission in the great city of Antioch.[10] From there, as companion of Barnabas, Saul began the first of his missionary journeys. Under the conditions of that journey, Saul's dynamic character and his forceful eloquence gradually won for him the position of leader, until the party could be called, when they left Cyprus "those with Paul".[11] From now on he is no longer Saul, but Paul, and very much the Apostle Paul. During the long and arduous journey (one must read Acts, ch. 13 and

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[8]Gal. 1:8, 9. Note the emphasis on the authoritative tradition; no doubt the Judaizers had subjectively excellent reasons for their views.

[9]Acts, 9:26-27.

[10]Acts, 12:25.

[11]Acts, 13:13.

14, and understand the difficulties of the terrain, to appreciate how arduous it was) they worked and suffered side by side. They must have known one another very intimately. Nowhere do we get the slightest hint that Barnabas resented the change of leader.

Both of them stood before the Council of Jerusalem, this time befriended by Peter, and urged that the Gentiles be freely admitted into the Church. The cause of Christian liberty was won, and the stage was set for another fruitful journey together. Yet Luke does not hesitate to describe a sharp and undignified quarrel. It is now "Paul and Barnabas", not "Barnabas and Paul", and it is Paul's intransigence that breaks up their partnership. On their former journey, Mark was their companion as far as the coast of Pamphylia, and then he turned back. He was young and inexperienced; we do not know why he returned. Perhaps that malaria-infected coast had brought on sickness; perhaps it was lack of courage. In any case he proved his mettle in the years to come, and ended up reconciled to Paul and in trusted intimacy with Peter in Rome.[12] It was precisely over Mark that the quarrel arose. Mark was ready, this time, to face the dangerous mission with the other two; he wanted, no doubt, to make up for his earlier failure, but Paul would have nothing to do with him. Barnabas stuck to Mark, but Paul insisted. "Here was a man who left them when they reached Pamphylia, and took no part with them in their work. It was not right to admit such a man to their company. So sharp was their disagreement that they separated from one another; Barnabas took Mark with him and sailed off to Cyprus while Paul chose Silas for his companion and went on his journey."[13]

I think that Paul, like many men of genius, must have been a very difficult companion in the common work of preaching the Gospel. One can gather this, not only from the difference described above, but from another more important and notorious dispute, that between himself and Peter. We have nothing of this in the Acts, but we have Paul's point of view expressed with more than ordinary vehemence in his letter to the Galatians. Perhaps Peter was actually in the wrong—a very good case can be put forward in his defence.[14] However that may be, we can hardly justify the sharp, public rebuke which Paul administered, not only to Peter, the acknowledged leader of the Apostles, but to Barnabas

[12]"The Church here in Babylon, united with you by God's election sends you her greeting; so does my son Mark." 1 Pet. 5:13.

[13]Acts, 15:38-40.

[14]Gal. 2:11-16. P. Gächter, S. J., Zeitschrift für Katholische Theologie, 1950, pp. 177-212.

and to all the rest of the Jewish Christians. It was proof of sincerity and courage on Paul's part, but gives evidence that there was still work for the Holy Ghost to do in Paul before the fanatical zeal of the Pharisee was fully transmuted into the mellow charity of the Christian saint.

So, in the Acts, we have ample evidence both of divine power at work and also of strife and scandal springing from human weakness. The New Order started magnificently. The day of Pentecost was God's answer to Babel; the nations, dispersed through past ages, were to be gathered together once more in the unity of God's people, where Jew. Gentile, master, slave, were all to become one in Christ. But human co-operation was required. It was given or denied, and given or denied in an infinitely varying scale of generosity according to the personal reactions of every individual to whom faith and the life of faith have been offered by God.

Dark shadows soon appeared to mar the serene sky of the early Church. The old spirit of division was deep in human nature. Baptism had to be, not merely received, but lived, before the old wounds were healed. Like Adam, men still found themselves set before the tree of knowledge of good and evil, and again, under the old urge of self-idolatry, they set themselves up, instead of God, as the final arbiters of good and evil. Christ had indeed promised to be with His Church to the end of time, but He had not promised to end all scandal and weakness; on the contrary, He had given a clear warning that scandals would come. The inner core and essence of the Church would not fail, but incidental leaders, groups, or even nations, could falter and go astray. The work of "teaching with authority" in His name would go on, but the response to that teaching would often be indifference, and sometimes hostility.

To an unbeliever the discordant and often angry voices of Christians are a scandal, often an insuperable scandal. It seems as though Babel has returned. Some say Christ is here, others say He is there; in fact, you can say pretty well anything you like about Christ, and still call yourself a Christian. The false notes which Paul discerned and condemned have become a huge, jangling disharmony. How hard it is for many to catch the inner music of the genuine stream of tradition, that tradition which Paul guarded with the threat of an anathema, and which is to be found to-day only where Peter and Paul teach through their legitimate successors.

To look back on those scenes from the Acts, where unity of faith and charity reigned supreme, is surely an incentive to unity, to prayer

for unity, for the return to the Church of all Christians of good will. There we have an ideal, not to be copied woodenly in its material details, but to be reproduced vitally in its spirit, which is none other than the Holy Spirit of God: "They occupied themselves continually with the Apostles' teaching, their fellowship in the breaking of bread, and the fixed times of prayer . . . All the faithful held together and shared all they had . . .They persevered with one accord, day by day, in the Temple worship, and, as they broke bread in this house or that, took their share of food with gladness and simplicity of heart, praising God and winning favour with all the people."[15]

W. J. DALTON, S.J.

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SHORT NOTICE

SHORT MEDITATIONS FOR PRIESTS, from the French of A. Meley, C.SS.R. Trans. by J. Doyle, C.SS.R. Dublin, 1954. M, H, Gill and Son Ltd. 360 pp. 15/-.

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T.V.

[15] Acts, 2:42-47.

Archdeacon John McEncroe, VI.
(1795-1868)

Summary: Fr. McEncroe intervenes in Hobart dispute—O'Connell's imprisonment—Protest meeting in Sydney—Education controversy—Fr. McEncroe clears up misunderstanding—Interest in Catholic journalism—*The Australian* for sale—*The Chronicle*—Story of *Freeman's Journal*.

On September 1844 Father Francis Murphy was consecrated first bishop of Adelaide in his newly opened Church of St. Patrick, Church Hill. In the unavoidable absence of Bishop Pompalier of New Zealand, Dean McEncroe[1] acted as assistant to the Archbishop, and the sermon which, according to an old record, was a very eloquent one, was preached by Bishop Willson of Hobart, from the text "How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace"! If any man ever needed words of hope and encouragement it was surely Bishop Murphy, as he prepared to set out for a diocese in which there was neither church nor school nor presbytery nor sufficient revenue to support even one poor priest. Nevertheless, the preacher's eloquent phrases must have sounded a little flat and unconvincing to many of his Therry-worshipping hearers, who were sadly aware that the peace and harmony which he so generously wished upon Adelaide were conspicuous only by their absence in his own diocese of Hobart.

To-day, when many a parish priest would consider £3,000 a modest enough sum to expend on minor repairs to a school-room, it seems almost incredible that the greatest and most disedifying wrangle in Australian Church History all centred about who should take responsibility for a debt of such a paltry amount.[2] That the dispute dragged on for thirteen terrible years, during which, as Father Therry himself dryly remarked, not only the litigants, but the whole Church had become "a spectacle to men and to Angels", was certainly not due to any lack of sound advice from good men everywhere and particularly from Father McEncroe who, as always, was only too willing to undertake the rôle of peacemaker. When, after the consecration of Bishop Murphy

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[1]In the first Provincial Synod (1844) Fr. McEncroe is listed as one of the newly appointed Deans, the others being Lovat (Yass), Gould (Campbelltown), Coffey (Windsor), Reilly (Bathurst), Mahony (Maitland). After 1852 or thereabouts, he is generally referred to as 'Archdeacon'.

[2]Actually, as Fr. Therry pointed out, there was a heavier debt on the Wesleyan Chapel across the way; yet nobody made a fuss about that.

and the completion of the first Provincial Synod, the Archbishop accompanied Dr. Willson back to Hobart, he was careful to take Father McEncroe with him, "thinking that by his prudence, counsel and influence both with Father Therry and the people, he would facilitate arrangements very much".

The hoped for "arrangements" did not eventuate, one reason apparently being that Bishop Willson had already conceived the idea that the Sydney intermediaries were unfriendly towards him. "With Father Therry", he wrote, "I shall never more contend . . . I shall positively decline entering into any negotiations personally either with him or Rev. Dr. Gregory or Father McEncroe". How completely unfounded the bishop's suspicions of Father McEncroe were may be seen by a glance at the few letters that still survive of the correspondence that passed between the good priest and his Hobart confrére during that critical period. In 1848, for example, when Dr. Willson had proposed what seemed reasonable terms of agreement, Father McEncroe wrote at once, begging Father Therry and his friends to agree.

"I have seen", he writes, "the offer recently made by the bishop towards the liquidation of the debt of St. Joseph's Church in the following words: 'We will bind ourselves in a written pledge to pay off immediately a certain sum to cover some private personal responsibilities and we bind ourselves morally and by every solemn sanction short of a legal undertaking to pay off the remainder of the debts in three years and to pay 8 per cent. in the meantime'.

"A gentleman of the highest respectability and in whose judgment the Archbishop places great confidence recommended the acceptance of this offer. If I were in your position I would gladly embrace it as the best and fairest most likely ever to be made. I do not think that any ecclesiastical tribunal would require more than this of the bishop under existing circumstances. I would strongly dissuade a recurrence to further legal proceedings or legal advice as our respected Attorney General here observes that this is a case to be settled by honest men of common sense and not by the opinions of attorneys. I have shown this letter to his Grace the Archbishop, the bishop of Adelaide and Dr. Gregory and all approve of the contents . . ."

A few months later he writes again: "The Archbishop has proposed a plan to Dr. Willson for the gradual payment of the debt of £3,300 on St. Joseph's Church to which Dr. Willson has agreed. I would strongly recommend you to acquiesce in this equitable arrangement, for

it may take a long time at Rome in its present troubled state to give a decision in your case . . . "

Father Therry, however, rejected the plan and Father McEncroe did not hide his disappointment. "A few days after I received your letter, Dr. Gregory's pious sister passed out of this world to, I trust, a better. Dr. Gregory was, as you may well suppose, in deep affliction—he is himself not in the best health . . . I regret you rejected the last offer made by Dr. Willson. All your friends here considered that offer to be just and fair and such as no reasonable person should reject. Judge Therry remarked that Dr. Willson could not give legal security. As you thought fit to reject that offer, your friends now consider that any evil or loss that may arise from the unsettled state of the affairs of St. Joseph's Church is attributable to your following your own opinion in preference to the opinions of those who were able to form a considered and disinterested judgment in the case. Hoping against hope, I wish that unhappy account were settled. May God direct you in the right course and enable you to know and follow His Holy Will in this matter is the sincere prayer of yours most sincerely, J. McEncroe".

Three years later he writes to the much troubled Father Therry: "It would do your heart good to see the magnificent new front of St. Mary's. The walls of the north transept, or Lady chapel, are up to the required height. I wish most dearly that you could contrive to pay us even a flying visit. His Grace, the Bishop, Vicar General and your old fellow-labourer myself would be overjoyed to see you in Sydney once more. There would then be no danger of your being deprived of the holy privilege of celebrating the Sacred Mysteries. Do muster courage and come up even for a short time, to your old congregations. Thousands will rejoice to see their first and zealous pastor speaking once more to them from the altar of the glorious St. Mary's, the Mother Church of Australia . . . "

From the troubles of Hobart to troubles in Ireland, Father McEncroe next directed his attention. News of the arrest of O'Connell and the ruthless suppression of his peaceful movement for Repeal of the Union had no sooner reached Sydney than a large section of the people, believing like Montalembert that the great Liberator was a man not of one nation only but of all Christendom, that his glory was not merely Irish but Catholic, decided to register its indignation by a great meeting of protest. Australia, indeed, had good reason to be indignant. Was it not O'Connell who, as far back as 1833, had eloquently pleaded in the British House of Commons for greater representation of the Colony

in the new Legislative Council? Again, when it was suggested that Wentworth should go home to fight the case for an Australian Constitution, was it not O'Connell who had generously promised him a seat? Remembrance of all that the great man had done did not prevent however, the bigots of the day from refusing the City Theatre for the meeting which was then held in the saloon of the Royal Hotel (27th November, 1844).

The chair was occupied by the prominent Catholic layman, Dr. D. J. Tierney, and the presence of Archbishop Polding, more than made up for the absence of the Mayor who had refused to convene the meeting or to attend. Among the highlights of the evening were a message from W. C. Wentworth and a stirring address by Father McEncroe. In his message, "The Australian Patriot" declared his whole-hearted sympathy with the purpose of the meeting, regretted his inability to be present owing to pressure of Parliamentary duties and finished by paying an eloquent tribute to the noble life and labours of O'Connell.

Of particular interest was Father McEncroe's long speech as revealing the extraordinary extent of his own patriotic activities in Tithe-troubled Ireland and his close association with Richard Barrett, Tom Steele and others of the now imprisoned leaders. As we have already borrowed rather extensively from this personal source in a previous chapter we shall content ourselves now with quoting merely the text of the address which on his recommendation was unanimously adopted and forwarded to O'Connell.

"Illustrious Sir, We, the citizens of Sydney and inhabitants of N. S. Wales, with feelings the most intense and heartfelt, beg leave to approach you in your dungeon, to offer you the tribute of one of deep sympathy for your unmerited sufferings and for those injuries and insults heaped upon you by men who owe you the greatest obligations for your achievement of civil and religious equality and for your successful efforts to preserve the peace of the Empire. Hitherto, you have been elevated in our estimation as the mighty victor in a bloodless conquest over ancient prejudices and unjust and cruel laws—the work of an age of darkness; a conquest unparalleled in its prominent feature, that it was the peaceful triumph of reason over brute force; now you stand endeared to us and consecrated in our affections as the martyr of liberty, immolated on the altar of your country.

"Venerated Martyr, we have viewed with intense and feverish anxiety and apprehension the whole of the proceedings against you in the late prosecution which appears to us a chain of legal blunders, of evasions

and even violations of constitutional law and right, studiously pointed against you by a party determined, it would appear, to crush *per fas aut nefas* the man who demanded in tones of thunder, justice for his country and declared that her wrongs and oppressions should cease.

"Great and good man, if the universal voice expressive of the respect and reverence of the virtuous and the good of every race and nation can afford any additions to that 'sunshine of the breast' you must feel in the consciousness of having during a long life exerted the energies of a mighty mind in the amelioration of the lot of your fellowmen of every nation, colour and clime, and in the prosecution of a war against the enemies of mankind—whether the aggrieved were Catholics, Dissenters, Israelites or Africans—you possess it in a manner more ample than has fallen to the lot of the distinguished among men.

"Sir, feeling that any form of words would be inadequate to express our admiration or your merits, we conclude by imploring Him, Who is the friend of the oppressed, to cheer the gloom of your dungeon by the infused gift of that peace of mind which the good alone can feel and to restore you in health and in renewed energy and vigour to liberty and to your glorious toils in the cause of your afflicted country".

Meanwhile, education continued to engross public attention and Catholics were being accused of being inconsistent in their demands. Indeed, there were grounds for the accusation, or at least there appeared to be, until Father McEncroe wrote to the press, satisfactorily clearing up the misunderstanding.

"With reference to a statement made in the *Weekly Register* of last Saturday", he wrote, "that I published a pamphlet in 1838 in favour of a general system of education, I beg to inform you that I never wrote a line, much less a pamphlet, in favour of such a system. The Rev. Dr. Ullathorne and myself attended one or two meetings in the Pulteney Hall in 1834 on the subject of education, when we expressed our decided disapprobation of using the holy bible for a school book, as intended by those who got up those meetings. I then explained my views on the subject of education and said that something like the Irish national system of education would answer better than that of the British and Foreign School Society which some individuals were then anxious to introduce into the colony. As to Dr. Ullathorne's opinion of a general system of education, I can most positively assert that he was no admirer of such a system. He and I had many conversations on the subject, and our unanimous opinion was that it was a system not favourable to the moral and religious education of youth, and that it

would be very dangerous to the Catholic children in every part of the colony where there was not a sufficient number of resident clergymen who could devote their time and attention to the religious instruction of the youths attending the schools conducted on a general system. When Sir Richard Bourke proposed the introduction of the Irish system, so-called, we had only two or three very indifferent Catholic schools supported by government, and we were not opposed to any experiment in education that promised to improve the then very defective education of Catholic children. But we were then, as we are now, decidedly in favour of a system that would enable us to educate our Catholic children in schools conducted in the spirit of their faith and under the direct tuition and guidance of approved Catholic teachers".

Closely related to his life-long devotion to Catholic education was his life-long interest in Catholic journalism. His American experience had taught him the paramount importance of a good Catholic paper, well informed, ably edited and fearless, by which the interests of the Church are safeguarded, the faithful edified and encouraged, non-Catholics enlightened and attracted; and almost from his first arrival in the colony he had set himself the task of establishing such a one, along the lines that had proved so effective in the diocese of Charleston. In 1837 he saw his opportunity and lost no time in seizing it, as the following letter, dispatched in great haste to Campbelltown, shows:—

"Dear Fr. Therry, The *Australian* Newspaper, types, press, etc., will be sold for 13 or 14 hundred pounds. The income at present is £2,000 per an., expenditure about £1,100. So far it is a thriving concern. The Catholics sadly want a paper of their own. I have already secured seven or eight shares of £100 each. A few more are required. The Archbishop says he has no doubt but you and Mr. O'Sullivan will take one each. Perhaps you would write to Mr. O'S. on the subject and let me know your view of the matter as soon as convenient. By the way, how is that poor man I attended at Campbelltown? Is there any school at Appin?"

It would be so nice to be able to say with certainty that the good priest's efforts were successful and that Wentworth's historic press, which had so often in the past championed the cause of Father Therry and thundered against the oppressors of the weak, ended its venerable career in the service of the Catholic Church. Against this assumption, however, it must be borne in mind that the *Australasian Chronicle* did not make its appearance till two and a half years later (2nd August, 1839), when Father McEncroe was already twelve months in Norfolk

Island. With his four years' direction of the *Chronicle* and his determined but unavailing efforts to 'rescue it from premature decay' we have already spoken at sufficient length. After its demise in 1848. he turned, far from discouraged, to set up a new and better one.

Calling together a number of his friends, he said to them: "I am starting a paper, the *Freeman's Journal.* I am putting money into it, but I have no wish to make money out of it. It is not a mere business speculation. My sole object as a priest and as an Irishman is to establish a paper which will be soundly Catholic, and at the same time liberal in its general views and Irish in its sympathies. If the paper makes headway I shall be satisfied and my money will be spent in a good cause".

On 27th June, 1850, the first number of the *Freeman* appeared. Ten days previously, in a two-page printed statement, he had carefully outlined the principles he intended to follow, leaving his readers in no doubt as to what they might expect to find. Significant passages were:

"The Australian colonists are at present free people, and are on the eve of obtaining a considerable accession to that freedom. The shadows of our penal origin are fast disappearing from the sunny and invigorating atmosphere of Australia. Through the united exertions of the native and adopted children of our Land the remnants of our Penal conditions are doomed to a speedy and total extinction. At the dawn then of this happy and long expected era of our social regeneration does this humble, earnest and honest advocate of complete political and religious emancipation make its *debut* before the public under the banner and with the appropriate title of *The Freeman's Journal* . . .

"The conductors of this journal do not feel disposed to make promises which they may not be able to fulfil, nor to hold out expectations which it may not be in their power to realise. They will, however, do their best to render the paper worthy of the name it bears, and will endeavour to imitate the spirit and character of its namesake and model in Dublin, as nearly as circumstances will permit.

"After the love and service that man owes to his Creator, his first duty is to love and serve his neighbour as himself. And as the pursuit of happiness is a paramount duty of every human being, so each one is bound to assist his fellow mortals in the pursuit of their mutual happiness; hence the primary object of the *Freeman* shall be to study and promote the greatest good of the greatest number. The principles of the conductors of this paper are decidedly opposed to the domineering ascendancy of any party in Church or State. Public worth and public

usefulness are the only qualifications which should entitle any man or any body of men, to place preference or pre-eminence in the Commonwealth . . . An extension of the franchise is one of the first and most indispensable rights that we shall claim and demand. This is the broad and safe path whereby the people can advance on their way to the Temple of civil and religious freedom . . . While we take care that our Catholic readers shall be supplied with a fair share of information regarding the state and progress of the Church and of their fellow Catholics throughout the world, especially in that ill-governed, long-suffering yet ever faithful land of Ireland, we shall not make our columns an arena for acrimonious or religious controversy . . . As a key to the tone of our religious sentiments, we beg to inform those who may think it worth their while to enquire, that we take as our motto on this subject the great St. Augustine of Hippo—*In necessariis unitas, in dubiis libertas, in omnibus caritas . . .*"

The *Freeman's* first office was in the gallery of St. Mary's Seminary. Father Sheehy and other Benedictines saw the first sheet drawn, and Jeremiah Moore, afterwards Sydney's leading bookseller, was printer and publisher. Many a night the printing machine was worked to the accompaniment of the Cathedral bells, a short distance away. Father McEncroe superintended the printing, did a lot of the writing and corrected all the proofs. Well before his death the paper might be said to have laid aside its swaddling clothes and to have entered upon the full tide of its literary career, when two masters of both tongue and pen, William Bede Dalley and Daniel Henry Deniehy (both of whom occupied at different periods the editorial chair) were among its most outstanding contributors. Its subsequent career was brilliant and how could it have been otherwise, with such a galaxy of brilliant writers as W. B. Dalley, Sir C. Gavan Duffy, Dr. Forrest, Frank Hutchinson, Sir Patrick Jennings, Wm. Forster, Morgan McMahon, Dr. Badham, Tennison Woods, Chas. Heydon, Victor Daley, Henry Lawson, Roderick Quinn, E. W. O'Sullivan and a host of other literary celebrities?

(*To be continued*)

R. WYNNE.

Dogmatic Theology

THE SACRAMENTS—SIGNS OF GLORY.

The Catechism of the Council of Trent assures us that every sacrament is a sign of the future, that every sacrament foretells our eternal life in the kingdom of heaven. "All of the sacraments declare not only our sanctity and justification, but also . . . eternal life and heavenly beatitude which are the end of sanctification. Such then being the nature of all the sacraments, holy Doctors justly hold that each of them . . . foretells something future." (*Pars II, De Sacramentis.*)

The sacrament then is a prophesy, a prediction of heavenly beatitude, a prognostic sign which opens our eyes to a vision of glory. And yet if we examine any one of the seven sacraments, we are immediately presented with a difficulty. In the essential ritual of the sacraments, in the matter and form which constitue the sacramental sign itself, there is no mention of eternal life, glory or beatitude. How then can the sacrament be said to signify these realities? In what sense are the sacraments signs of eternal life?

We would naturally expect that the prophetic aspect of the sacrament would be more difficult to preceive than any other. Prophesy is always shrouded in mystery; our vision of a future event is blurred by time. Man himself has instituted signs that recall the past vividly and poignantly. A souvenir can awaken the memory with a sudden surge of joy or pain. But it will be much more difficult to reach out and embody the future in a clear and vivid sign. Even from the human point of view the future holds an element of mystery that is not found in the past or present. It was for this reason that the sacraments of the Old Law were so vague and indefinite. They always looked to the future—to the Passion of Christ which lay centuries ahead. And we must anticipate a little of the same difficulty with regard to the sacraments of Christ insofar as they signify our future life in heaven. But our first task is to establish that there is a connection between the sacraments and future life, before we attempt to pass further judgement.

BAPTISM AND ETERNAL LIFE

a) *The sacrament of Baptism.* As a proof that Baptism foreshadows eternal life, the Catechism of Trent cites a text from the sixth chapter of St. Paul's epistle to the Romans. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." In the thought of St. Paul the resurrection, in soul and

body, of every Christian is intimately connected with the resurrection of Christ himself. If Christ be not risen from the dead, then our hope of glorious immortality is quite vain. Christ's resurrection is the universal cause of all resurrection. "Christ is risen from the dead, the first fruits of them that sleep. For since by man came death, by a man also cometh resurrection from the dead. For as in Adam all die, so in Christ all shall be made to live." (1 *Cor.* 15, 20-22.) The risen Christ is the exemplar to which every Christian must be conformed.

It is the sacrament of Baptism which marks the first beginnings of our conformity to the risen Christ. The waters of Baptism are the tomb in which the neophyte is buried, the tomb from which he arises to share in the mystery of Christ's resurrection. The act of rising from the waters, the ceremony of emersion, is the visible sign of the resurrection of the soul to newness of life in Christ. By Baptism the Christian has been incorporated into Christ; he already shares in the likeness of Christ's resurrection through the transforming life of grace. What then does St. Paul mean when he speaks of a future likeness to Christ's resurrection, one that does not seem to have been conferred by the sacrament of Baptism? "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

While it is quite true that Baptism necessarily involves a resurrection to new life, it is equally true that this new life remains far behind its ideal—the life of the risen Christ. Our conformity with the risen Christ which begins in Baptism, will reach its perfection after death in the glory of eternity. The fullness of resurrection is not achieved in the sacrament of Baptism, it still belongs to the regions of hope. But the Christian knows that his hope has a sure foundation, for already in Baptism he has received a pledge of future glory. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

The ceremony of Baptism then directly signifies our present resurrection to the life of grace, but indirectly it also signifies our future resurrection to eternal life. The baptized soul is already glorified in hope; and Baptism is our pledge, our surety, of beatitude. The sacrament of Baptism foreshadows eternal life which we are to reach through its efficacy. The baptismal resurrection is a sign of glorious resurrection.

b) *The baptismal ceremonies. The white garments.* The relation between Baptism and eternal life is further developed in the post-baptismal ceremonies. After the anointing with chrism, the neophyte is clothed with a white garment. This ceremony is a striking reminder that the newly baptised has put on Christ, that the soul is now clothed

with the garment of grace; but a still further symbolism is suggested by the liturgical formula: "Receive this white garment which mayest thou carry without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have life everlasting." In the Graeco-Roman world, white symbolised not only purity but also joy and especially triumph. The white garments of Baptism are the pledges of a future triumph, reminding us that the soul is born for glory. If the Christian appears before the judgment seat of God, clothed in the spotless robe of Baptism, then eternal life is his.

The white garments play a conspicuous part in the visions which St. John describes in the Apocalypse. Through the open door of heaven, he sees the twenty-four elders seated on thrones and clothed with white garments. (*Apoc.* 4, 4.) When the fifth seal was broken, he beheld the souls of those who had been slain for the word of God. And to each of them was given a white robe. (*Apoc.* 6, 11.) In the vision which preceded the opening of the seventh seal, he saw "a great multitude, which no man could number, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes." (*Apoc.* 7, 9.) The white garments of Baptism are reminiscent of the triumphant robes worn by the blessed in heaven. They are symbols of our glorious immortality.

c) *The lighted candle.* After the neophyte has been clothed in white, a lighted candle is given to him with this admonition: "Receive this burning light and keep thy baptism to as to be without blame, observe the commandments of God that when Our Lord shall come to his nuptials, thou mayest meet him together with all the saints in the heavenly court and live forever and ever." In this text Baptism is seen as a preparation for the coming of Christ. The symbolism is perfected by an allusion to the parable of the wise virgins. (*Mt.* 25, 1-13.) With Baptism every Christian receives an invitation to the nuptial feast of eternity. He must henceforth live in a state of expectancy. The flame of Baptism must be kept burning within his soul, so that at the midnight of Christ's coming he may enter into eternal life.

THE EUCHARIST AND ETERNAL LIFE

a) *The Eucharist as Viaticum.* In the administration of the Blessed Eucharist to the dying, strong emphasis is placed on the theme of eternal life. In those last moments when life merges into eternity, the Church stresses the symbolism of future glory which lies hidden in this sacrament. The Eucharist is given the special name of Viaticum because it is the spiritual food by which we are sustained in our pilgrimage

through this life, and also because it paves our way to eternal glory and happiness. With regard to the future, says St. Thomas, this sacrament foreshadows the divine fruition which shall come to pass in heaven, and so it is called Viaticum because it supplies the way of winning through to heaven." (*S. Th. III, q. 73, a.* 4.)

At the moment of death the words spoken by Our Lord at Capharnaum take on a fresh significance. The promise of everlasting life clings to the Sacred Host Itself. "This is the bread which cometh down from heaven, that if any man eat of it he may not die. I am the living bread . . . if any man eat of this bread, he shall live forever . . . He that eateth my flesh hath everlasting life and I will raise him up on the last day." (*John* 6, 50-55) Then as the priest gives the bread of immortality to the dying man, he pronounces the prayer of the Church. "Receive the Viaticum of the body of Our Lord Jesus Christ, that he may guard you from the malicious enemy and lead you into everlasting life." In the Eucharist the dying Christian receives his pledge of future glory and the sacrament carries with it an eternal assurance.

b) *The Eucharist and the Beatific Vision.* The eucharistic union between the soul and Christ is regarded by the Church as but one degree removed from the full maturity of the Beatific Vision. The communicant who has received Christ within his soul is simply one step from eternal glory. "The faithful can never sufficiently admire the perfection of holy Church and her exalted glory which seems to be removed only by one degree from the beatitude of heaven. In common with the inhabitants of heaven, we too possess Christ, God and man, present with us. They are raised a degree above us, inasmuch as they are present with Christ and enjoy the Beatific Vision; while we, with a firm and unwavering faith, adore the Divine Majesty present with us, not, it is true, in a manner visible to mortal eye, but hidden by a miracle of power under the veil of the sacred mysteries." (*Cat. Trid. De Eucharistia.*)

In the Eucharist the bread of angels become the bread of men. The blessed in heaven are united with Christ in the enjoyment of perfect charity and in clear vision (and this is the bread we hope for in heaven). Here on earth we are united with the same Christ, but His glory is hidden by the sacramental species. We see Him by faith as through a glass and in a dark manner. In the next life the sacramental veil shall be lifted and we shall see Him face to face. But already in this life we have received the first fruits of glory by our union with Christ in the Eucharist. This sacrament is the pledge, the objective sign, that the full price of beatitude will one day be paid.

The relationship between the Eucharist and the Beatific Vision finds poetic expression in the last stanza of the *Adoro Te,* in which faith, theology and piety are wonderfully blended.

Jesu, quem velatum nunc aspicio,
Oro fiat illud quod tam sitio:
Ut, te revelata cernens facie,
Visu sim beatus tuae gloriae.

It is interesting to note that among the twenty codices which attribute the hymn to St. Thomas, two of them bear the respective titles: *Oratio S. Thomae de Aquino, quam dixit in obitu suo, quando sumpsit eucharistiam; Sequitur cratio, quam fecit Thomas de Aquino super corpus Domini in extremis vitae suae horis.*

THE SACRAMENTS AND GLORY

While the Church insists that the sacraments are signs of eternal life, she does not allow this consideration to obscure the essential nature of the sacrament. By definition the sacrament signifies the grace which it produces. The sacrament is immediately and directly a sign of grace. To signify eternal life is a secondary feature of the sacrament. If the sacrament is a sign and pledge of glory, it is because the sacrament is already a sign and cause of grace. The sacraments signify glory by medium of grace. They foreshadow eternal life because there is a necessary connection between grace and glory.

St. Thomas expresses the relation between grace and glory in these words: "Although the grace of the Holy Ghost, which we possess at present, is not equal to glory in act, still it is equal to it virtually—just as the seed of a tree virtually contains the whole tree." (*S. Th. IaIIae, q.* 114, *a.* 3, *ad* 3). Grace then is the seed of glory, it is the germ of eternal life. The state of grace is the beginning of Beatitude, a foretaste of the life of glory.

Keeping in mind the relation between grace and glory, it is easier to see how the sacrament foreshadows eternal life. The sacrament is a sign and cause of grace, which one day will expand into the vision of God. Grace is the seed of eternal life. And since the sacrament is an external sign of grace, it becomes indirectly the sign and pledge of our future glory. The sacrament is immediately a sign of grace, but it will also signify the goal of eternal life towards which grace tends.

The sacraments then, considered as signs, are wonderful gifts of God. They reveal to us the grace of God, which conforms our souls to the image of Christ; and they hold out to us a vision of splendour—eternal life with God in the kingdom of heaven.

C. F. TIERNEY

Moral Theology

THE FACULTY OF *TRINATION*.

The growing needs of the people and the acute shortage of priests, especially in certain parts of Australia, are doubtless the reasons for the gracious concessions of the Holy See whereby some of the clergy have been given the faculty to celebrate Mass three times on Sundays and Holidays of obligation. We have received enquiries from more than one source concerning this faculty; and it seems that a few lines of explanation would be interesting to all and helpful to those of our readers who enjoy the privilege of what is sometimes called *trination*.

1. The divine law does not determine how often a priest may use the power of Orders by offering the Holy Sacrifice. The discipline of the Church has varied at times, but the present rule is set down in can. 806 of the Code, where it is stated that Mass may be said by the same priest only once a day, except on Christmas Day and on the Commemoration of All Souls, when he may celebrate three times. To say Mass more often than once requires an Apostolic indult or the permission of the Ordinary. The Ordinary's authority in the matter is limited to permitting two Masses, if the shortage of priests prevents a notable portion of the people from being present at Mass on days of precept, i.e. Sundays and Holidays. The Australian Ordinaries usually grant their priests the faculty: *binandi diebus dominicis et festivis de praecepto ob populi necessitatem, de qua re conscientia tua graviter oneratur.* By virtue of this faculty, a majority of priests engaged in parochial work celebrate two Masses each Sunday.

2. An Apostolic indult is required before a priest may celebrate three Masses. The indult may be granted to the priest directly at the request of the Ordinary, or the Bishop may have received from the Holy See the power to authorise his priests to celebrate three times.

In either case the rescript[1] given to the priest will likely contain

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[1]The following is a copy of the petition and the rescript as we have seen it:— N.N. humiliter petit facultatem ut Sacrum ter eadem die litare valeat diebus dominicis et festis de praecepto, quoties id necessarium videatur pro bono fidelium, ob magnam sacerdotum penuariam, etc. Vigore facultatis Nobis a Sacra Congregatione de Propaganda Fide concessae attentis peculiaribus circumstantiis in casu concurrentibus, Oratori eiusve substituto facultatem benigne indulgemus iuxta petita, dummodo tertia Missa celebretur in alia ecclesia, seu non in ecclesia ubi aliae duae iam celebratae sunt, si id fieri possit absque gravi incommodo, constito in singulis casibus de vera necessitate tertiae Missae, remoto quocumque admirationis vel scandali periculo, vetita celebranti eleemosynae perceptione pro duabus aliis Missis, aliisque servatis de iure servandis, praesertim obligatione litandi pro populo.

the following notions:

a) The faculty is given to the priest mentioned by name, or to his substitute.

b) to say Mass three times on Sundays and Holidays of obligation,

c) as often as the good of the people demands it,

d) and the shortage of priests makes it necessary,

e) provided the third Mass is said in another church, or that the other two Masses have not already been said in the church in question —except grave inconvenience would follow from the celebration of the third Mass in another church.

f) All precautions must be taken to avoid admiration or scandal;

g) no stipend can be taken for the second or third Masses,

h) and all other prescriptions of law must be fulfilled, with special attention to the obligation of the Mass *pro populo*.

Some of these notions may merit a word of exposition.

a) The faculty is given to a determined priest, but it is not granted *intuitu personae*. Like the faculty of bination, it is for the good of the people, that they may be able to fulfil their obligation of hearing Mass. It is commonly held that the faculty to binate is enjoyed by a priest who takes the place of one who is authorised by the Ordinary to celebrate twice on Sunday, even though this concession has not been expressly given to the priest who supplies for him. In the case of *trination* it is definitely stated in the rescript that the same faculty is available for a substitute. A relieving priest would certainly come under the term *substitutus*, during the absence of the person named in the rescript. Also, we have no doubt that any priest, who is set aside by competent authority to celebrate the required three Masses, is a substitute for the holder of the indult. Thus, if the Parish priest is named in the rescript of the Holy See or of the Ordinary, he could assign his curate to say the three Masses, while he was left free to attend to other parochial duties. The curate is appointed to the parish to assist the pastor in the care of souls, and there seems no reason why he could not take the place of the pastor in this matter as in most others. It must be noted, however, that if only the Parish priest enjoys the favour of saying three Masses (either personally or by substitute) both he and the substitute could not use it on the same Sunday. The maximum number of Masses the pastor and one curate could say between them would be five. One of them could celebrate three times by virtue of the Apostolic indult, and the other twice by reason of his faculty to binate, which comes from the local Ordinary. An Apostolic

indult would be necessary for both priests to enable them to celebrate six Masses between them.

b) The faculty is restricted to Sundays and Holidays of obligation. In Australia and New Zealand there are only five of these latter. On the other Feasts of precept mentioned in can. 1247, the obligation of hearing Mass does not urge, and so the reason of celebrating several Masses no longer exists.

c) The concession is granted for the good of the people. Following the same principle as in the case of bination, we may say that the third Mass would be justified when a notable portion of the people would otherwise be unable to satisfy their obligation. A notable portion of the people would be thirty or twenty persons, or in places where Mass is said only rarely, a smaller number would suffice, perhaps about a dozen. (Cf. A.C.R. January, 1949, p. 40.)

e) The faculty for three Masses may be used if there is no other priest available to say the second or the third. If there are two priests in a parish and four Masses to be said, if at all possible, they should each binate; but the inconvenience and expense of arranging for an outside priest to come from a distance to say a fifth Mass would be sufficient reason for using the Indult for *trination*. A pastor who would not feel bound to engage a priest not attached to the parish to prevent the necessity for bination, where two Masses are needed, is not obliged to summon the help of an outsider for a third Mass, when he himself has the faculty for *trination*. Of course, if there be a visiting priest who is willing and able to say one of the Masses, the local pastor should not say three Masses. The repetition of Mass is justified only when there is no other priest available to celebrate for the needs of the people. This is true whether the number of Masses is two or three.

e) The third Mass is allowed if it be said in some Church where the other two Masses have not already been said. A grave inconvenience will excuse from this condition. An obvious inconvenience would be the loss to the people who need the third Mass in the same Church.

f) Admiration would be caused if the people wondered how a priest could say more than two Masses on a Sunday, and scandal if they judged he was doing something wrong and took occasion to malign him or stay away from the Church, etc. A simple way of preventing scandal or admiration is for the priest to tell the faithful that the Holy See has given him the necessary permission to say Mass three times that they may be enabled more easily to fulfil their religious duties.

g) A stipend must not be accepted for more than one Mass.

This is an application of the prescription of can. 824, p. 2. In some places there is an indult whereby the priest may take a stipend for a second Mass, provided he devotes it to some pious cause, e.g. the Seminary or a Diocesan work. This indult would not be affected by the provision contained in the rescript authorising *trination.*

b) Finally, attention is drawn to the other conditions laid down in law, with special emphasis on the obligation of the Mass *pro populo.* On the days he is bound to offer the Mass for his people, the priest is bound to apply one of his three Masses for that purpose. By doing so he fulfils an obligation in justice and thus cannot accept a stipend for either of the other two Masses—except he enjoys the indult mentioned in the last paragraph.

3. The concession to say three Masses on the same day is an extraordinary one, given because of the great shortage of priests (*ob magnam sacerdotum penuriam*). It is a faculty that cannot be presumed, but must be granted to the individual priest to be used personally or by another who is his legitimate substitute for the occasion. On the other hand, it is given for the good of the people, and a priest who enjoys it should not hesitate to make use of it, nor ought he interpret its conditions so strictly that it becomes a source of anxiety to himself and perhaps less advantage to the faithful than was intended by the Chief Pastor from whom it comes.

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EXTREME UNCTION AND VIATICUM,

Dear Rev. Sir,

1. Some Theologians hold that in the case of a lingering illness, the sick person may be anointed again after a month. (Cf. Henry Davis, S.J. *Moral and Pastoral Theology,* Vol. IV, p. 8, Ed. 5.) What obligation has a pastor of souls to repeat the administration of the sacrament in these circumstances?

PICTON.

2. Father Titius is called to a parishioner who is seriously ill, and after hearing the patient's confession proceeds to anoint him. It does not seem likely that death will intervene, at least for a day or two, and Father Titius decides to postpone the administration of the Viaticum till the following morning. Would it have been preferable to give the three Sacraments immediately?

PAROCHUS.

REPLY.

1. The question or repeating the Sacrament of Extreme Unction was treated in the A.C.R., April, 1952, pp. 144 seq. What was then written may be summarised briefly as follows:—

a) Extreme Unction cannot be repeated in the same sickness, unless the sick person recovers and falls into another danger of death. (Can. 940, p. 2.)

b) Whether the repetition of this Sacrament in the same danger of death would be invalid or merely unlawful is not easily answered. We inclined to the view that it would be valid.

c) One cannot always be certain if the patient has fallen into a new danger of death or is suffering an aggravation of the existing danger. St. Alphonsus (*Theol. Moralis,* lib. VI n. 715) quotes Pope Benedict XIV to the effect that if there be a doubt whether the sick person has recovered, it is expedient that he be anointed again, as this would be more in keeping with the ancient practice of the Church. The doubt, however, should be a positive one, based on some solid reason: otherwise the priest should not repeat the Sacrament.

d) Lapse of time is not in itself a solid reason for concluding that the sick person has recovered from danger of death. Nevertheless, it is unlikely that actual danger would continue for several weeks: during the course of such a considerable period, the patient, most likely, would have died if he had not recovered to a notable degree.

e) This deduction has given rise to the practice mentioned by the late Father Davis, S.J. (*loc. cit.*) to administer Extreme Unction once a month to a sick person who, having at first received it in danger of death, gives no evident sign of getting much better.

The pastor is bound to administer the sacraments to those of his people who reasonably ask for them. He must anoint a sick parishioner who desires the Sacrament and is *certainly* a subject for its valid and lawful reception. In the case before us, the sick person has only *probably* recovered from his former danger, and so it is not certain whether he should be anointed again. The learned Pope Benedict XIV declares it expedient that he should receive the Sacrament in such circumstances, as repetition is more in conformity with the ancient practice of the Church and brings new spiritual help to the sick person. Unless it is morally certain that the patient has recovered in the meantime, there is no obligation on the pastor to repeat the Sacrament of Extreme Unction each month in the case of a lingering illness.

2. If the sick parishioner is a fit subject for Extreme Unction,

he is obliged by the divine law to receive the Viaticum. The reason is that he is in danger of death. If corporal food is necessary for the body, the spiritual food of the Eucharist is necessary for the supernatural life of the soul, according to the words of our divine Lord: "Except you eat the flesh of the Son of man and drink his blood you shall not have life in you". (Jn. 6:54.) Never is the strength derived from the Eucharist more necessary than in the last conflict with Satan and the powers of evil. The Church has always been conscious of the need of the faithful to receive the Eucharist in danger of death. The Council of Nice legislated: Concerning those who have come to their end, even in their case the ancient and regular law is to be observed. Accordingly, if one is about to depart from the body he must in no way be deprived of the necessary viaticum. (D. 57.) The law of the Code is the same: In danger of death, from whatever cause it may come, the faithful are bound by the precept of receiving Holy Communion. Can. 864, p. 1.

The precept of receiving the Viaticum begins to urge when the danger of death is present. If the danger is likely to last some time, and the delay will not render the reception of the Holy Eucharist impossible or really difficult, there does not seem to be a strict obligation to communicate immediately. On the contrary, if it is prudently judged that the present is the only oportunity of fulfilling the law of receiving the Viaticum, it should be given immediately.

In the case of a person who is sick, it would seem better to take advantage of his present state and administer the Blessed Eucharist while he is capable of receiving it. Canon 865 of the Code enjoins: Holy Viaticum for the sick should not be too long delayed; and those who have the care of souls should be diligent to see that the sick receive It while they are fully conscious. In the course of some hours there could easily be a change for the worse, and it may not be possible then to administer the Viaticum. There is no apparent reason for the decision of Father Titius to postpone the Viaticum till the next morning. Holy Communion may be administered to those in danger of death at any hour (can. 867, p. 5.), and the law of the Eucharistic Fast does not hold in such a case (can. 858, p. 1.), There is nothing to prevent Father Titius giving the sick person the Viaticum again on the following morning, for it is stated in can 864, p. 3, that while the danger of death continues, the Holy Viaticum may and should be administered several times, on different days, according to the prudent advice of the confessor.

Another reason for giving the holy Viaticum on the same occasion as Father Titius anoints his sick parishioner is that he is thus able to observe the direction of the Roman Ritual (Tit. V., cap. I, n. 2) that according to the general custom of the Church the Sacraments of Penance and the Eucharist are to be given to the sick, before Extreme Unction. We would conclude that it would have been preferable for Father Titius to administer three Sacraments; Penance, the Eucharist (as Viaticum) and Extreme Unction. Unless he could be fairly sure that he would be able to give the Viaticum on the following morning, he would have acted wrongly in not administering It immediately.

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EVENING COMMUNION AND THE SICK.

Dear Rev. Sir,

Since the promulgation of the Constitution *Christus Dominus,* it has been possible to celebrate Sunday Mass in distant centres, by availing of the faculty for an evening Mass. Can the Blessed Eucharist be brought to the sick after an evening Mass, if they observe the same fast as is prescribed for those who communicate during the Mass? Some of these centres are many miles from the Presbytery and it is not always possible for the priest to remain over night and say Mass again next morning in order to bring Communion to the sick of the district.

QUID FACIENDUM.

REPLY.

It would seem that the only persons privileged to receive Communion after observing the fast prescribed for an evening Mass are those who are present at the church where Mass is celebrated. Section VI. of the Constitution, after enumerating the days on which Mass may be permitted during the evening, lays down the fast to be observed by the priest who celebrates and continues: "In these Masses the faithful may approach the holy Eucharist, observing the same rule with regard to the Eucharistic fast . . ." The Instruction of the Holy Office, issued on the same occasion, states that the faithful may freely approach the holy Eucharist during the evening Mass or just before it and immediately after it (n. 15). There is a reference to Can. 846, p. 1, which gives to every priest who celebrates Mass the faculty to distribute Communion during Mass, and if he says a private Mass (i.e., any but a sung Mass) he may give Communion immediately before or after. The distribution of Communion must have some relation with the Mass. It

would seem, therefore, that only those who go to Communion during the evening Mass, or immediately before or after it, may benefit by the concessions granted in Section VI. of the Constitution *Christus Dominus*. Those who receive Communion distributed on the occasion of an evening Mass, and no others, are permitted to communicate after taking solid food since the previous midnight. Communion brought to the sick is something altogether separated from the Mass; and we do not see how sick persons in their homes could be brought into the category of those who communicate on the occasion of the celebration of an evening Mass.

The case of the sick who are in danger of death may be met by giving them Communion *per modum Viatici,* and no fast would be prescribed. Danger of death, we think, could be interpreted widely to include those likely to die before the next visit of the priest. Old people could easily be considered in danger of death, especially if they are sick and feeble. For the others who are not dangerously ill, one might concede that there is reason for giving them Communion after the hour when Mass may be said (cf. can. 967, p. 4), i.e., after 1 p.m. The only relaxation from the fast permitted them would be that granted to the sick when they receive Communion in the morning. They would be permitted, with the consent of a Confessor, to have liquid nourishment or medicine as often as they wished, but would have to abstain from solids and all alcohol from the previous midnight.

JAMES MADDEN.

Canon Law

THE SINCERITY OF THE GUARANTEES IN MIXED MARRIAGES.

Dear Rev. Sir,

In regard to the granting of a dispensation for a Mixed Marriage the Church requires certain promises to be made, which will guarantee the removal of the danger of perversion in so far as the Catholic party and any children of the marriage are concerned. Is it necessary for the validity of the dispensation that these promises should be sincere? Or is it sufficient for validity that the promises should be signed, even though there may be no intention of fulfilling them?

JOANNES.

REPLY.

The field of Canon Law has provided scope for many legal battles which have enjoyed varying degrees of importance. Some of these canonical controversies have been decided authoritatively after some time has elapsed; others have continued, and new controversies have arisen especially where new legislation has been introduced.

The present query is concerned with a canonical controversy which has existed for a considerable time, and the importance of which may be estimated from the fact that its final outcome could mean the difference between the validity or nullity of marriage in a particular species of case. Obviously a full account of this controversy, with its exponents, arguments and recent developments, is not possible in a reply as limited as this reply must necessarily be. However, we shall endeavour to give a sufficiently general survey of the question, and also, as will become obvious, we shall favour one side of the controversy rather than the other, at the same time endeavouring to show how some recent decisions of the S. R. Rota must also be interrupted in its favour.

INTRODUCTARY OBSERVATIONS.

In so far as there exists a danger of perversion in regard to the Catholic party and any children to be born of the marriage, marriages between Catholics and non-Catholics are forbidden by the divine law (cfr. can. 1060). However, such marriages are also forbidden by ecclesiastical law since this diversity of religion has been made the basis of two ecclesiastical matrimonial impediments. The impediment of Mixed Religion, which exists between a person baptized in the Catholic

Church and a baptized non-Catholic, is an impeding impediment; while the impediment of Disparity of Cult, which exists between a non-baptized person and a person baptized in the Catholic Church or converted to it from heresy or schism, is a diriment impediment. The Church grants dispensations from these two impediments in so far as the danger of perversion to the Catholic party and the children is removed, and provided there exists a sufficient cause for the granting of the dispensation (cfr. cans. 1061, 1071, 84).

In order to obtain assurance of the removal of the danger of perversion the Church demands the fulfilment of certain conditions, and these requirements are set down in Canon 1061, which deals explicitly with the impediment of Mixed Religion, and are also applied by Canon 1071 to the impediment of Disparity of Cult. These Canons require that the non-Catholic party should give a guarantee to remove all danger of perversion from the Catholic party, that both parties should give a guarantee that all offspring of the marriage will be baptized and educated in the Catholic Faith only, and that there should exist moral certitude as to the fulfilment of these guarantees or *cautiones*. These canons also require that these cautiones should ordinarily be given in writing.

INSINCERE GUARANTEES AND VALIDITY OF DISPENSATION.

The foregoing remarks are of a general and introductory nature. It is now our purpose to treat of the question which arises out of those general remarks and with which our query is concerned; a question which has been, and still is, the subject of controversy among canonists The question is: What is the effect of insincere or fictitious cautiones on the validity of a dispensation from the impediments of Mixed Religion and Disparity of Cult?

In the first place it is clear that the giving of the cautiones and the moral certitude concerning their implementation are necessary for the validity of the dispensations. The very wording of Canon 1061, taken in conjunction with the prescription of Canon 39, leaves no room for doubt that the conditions set down in this first section of the canon are necessary for the validity of a dispensation from Mixed Religion, and also, according to Canon 1071, from Disparity of Cult. It is beyond question that these conditions would be fulfilled, and the dispensation validly granted, if the cautiones were sincerely given, that is, if the intention existed of implementing them; and this would hold even if, for some reason, the intention was retracted after the celebration of the

marriage with the consequence that the cautiones were not carried out. But would the dispensation be valid if the cautiones were given in writing, as the law ordinarily demands, and there was no intention of fulfilling them?

In the supposition that the guarantees are insincere, this insincerity could be known before the dispensation was given or it may not then be known. If the insincerity in giving the guarantees was known beforehand to the Ordinary who was to grant the dispensation, the dispensation could not be granted, and if granted would certainly be invalid for the reason at least that it would not be possible to have that moral certitude regarding the removal of the danger of perversion which is required for the valid concession of the dispensation; for the cautiones are the means whereby that moral certitude is to be attained. If, therefore, in such circumstances a dispensation were to be granted, it would have no effect. Thus, if the impediment was that of Mixed Religion the marriage would be unlawful, though valid; and if it was the impediment of Disparity of Cult the marriage would be both unlawful and invalid.

The more likely case, however, is that in which the cautiones are insincere, even though they are signed, and this insincerity and intention not to implement them is not known to the Ordinary who grants the dispensation. Is the dispensation valid in such a case? The answer to the question, it is obvious, is of paramount importance in regard to the case in which the dispensation is from Disparity of Cult; for if the dispensation granted under such circumstances is invalid, the marriage contracted in virtue of such a dispensation could subsequently be attacked and a plea of nullity could be entered.

Canonists are not in agreement as to whether a dispensation is to be considered valid or invalid if the cautiones are insincere and fictitious.

THE OPINION AFFIRMING THE VALIDITY OF THE DISPENSATION.

The following are some of the arguments which are adduced in favour of the opinion that the insincerity of the cautiones does not render the dispensation invalid:

(1) It is argued that the validity of the dispensation is dependent on the existence of moral certitude in the mind of the superior who is to grant the dispensation. Now, so long as the insincerity in giving the cautiones is not known to that superior, he can have this moral certitude. Therefore, he can validly grant the dispensation.

(2) The Canon Law is concerned only with the external formalities which are prescribed. If these external solemnities are fulfilled, the law is fulfilled. The law does not concern itself with the sincerity or insincerity of the formalities, since these are purely internal facts which as such are outside the scope of the law, which is concerned with the external forum: Lex de internis non curat.

(3) The law of the Code demands as a condition of the validity of the dispensation that the cautiones be given; but it does not demand sincerity in the giving of the cautiones as a condition of validity. Hence, in accordance with the rulings of Canons 11 and 1680, it follows that sincerity cannot be demanded as a condition of validity, and that in the juridical order the validity of the dispensation, even when the cautiones are not sincere, must be maintained.

THE OPINION AFFIRMING THE INVALIDITY OF THE DISPENSATION.

The following are the principal arguments adduced by those who affirm that insincerity in giving the cautiones renders the dispensation invalid:

(1) The cautiones of Canon 1061 are promises which are made in order to guarantee the removal of the danger of perversion in marriages between Catholics and non-Catholics. Since they are promises they are acts of reason which, according to the law, are to be manifested in an external manner, and by which the person states his intention to secure the Catholic education of the children and not to interfere with the religious practice of the Catholic partner. The very nature of the cautiones under discussion, therefore, is that they represent the intention of the person to remove the danger of perversion. If that intention is not present -- and that is what insincerity in giving the cautiones implies — it follows necessarily that the promise has not been made; and if there is no promise, there is no cautio. In other words, insincere cautiones are not cautiones at all; and hence, if the cautiones are required for the validity of the dispensation — as they are — they must be sincere. If they are not, the dispensation must necessarily be regarded as invalid, since one of the conditions for validity is missing.

(2) This argument is based on a response given by the Sacred Congregation of the Holy Office on 10th May, 1941. This reply stated that at least implicit cautiones are sufficient for the validity of a dispensation from Mixed Religion or Disparity of Cult, and it explained

the nature of these implicit cautiones in the following words: " . . . the use of the faculty to dispense, whether it be ordinary or delegated, cannot be called invalid if both parties at least implicitly gave the cautiones, that is, if they placed acts from which it must be concluded and can be proved in the external forum that they were conscious of their duty to fulfill the requisite conditions and that they manifested a firm purpose to do so". In so far as the question under consideration is concerned it seemed to the proponents of the view that sincerity in giving the cautiones is necessary for the validity of the dispensation, that this response of the Holy Office could only mean that at least a firm intention of carrying out the obligations of the cautiones is required for the validity of the dispensation, even though explicit cautiones are not given; in other words, it seemed that the reply demanded sincerity of the cautiones as a condition of the validity of the dispensation.

ROMAN DECISIONS CONCERNING THE PROBLEM.

A common form of argument in canonical controversies is to appeal to decisions of the Holy See which may be concerned with the point at issue. One of the noticeable features of the controversy outlined above is that neither side was able to make an appeal to any express decisions of the Holy See which dealt precisely with the controverted matter. Even the reply of the Holy Office to which reference has just been made was not concerned with the precise point at issue, but was concerned with the question as to whether implicit cautiones were sufficient for the validity of the dispensation. The argument made use of above was rather in the nature of a deduction from the words of this response.

However, in recent times the S. R. Rota has given certain decisions which appear to have changed the whole face of the controversy. (We must here express our indebtedness to the excellent article concerning insincere cautiones published in The Jurist, January, 1953, pp. 33-56). These decisions were given on 26th January, 1948, 4th April, 1951, and 26th February, 1952. The second and third decisions concerned the same case. It is not our intention to give here the particulars of each case, nor is it necessary for our purpose. Rather, it is our intention to show how these decisions support the opinion that sincerity in giving the cautiones is a necessary condition for the validity of the dispensation.

Thus, in regard to these Rotal decisions the following observations are of the utmost importance in regard to the problem under discussion:

(1) It is an undeniable fact that in each of these Rotal decisions a marriage, for which a dispensation from the impediment of Disparity of Cult had been granted, was declared to be invalid on the ground that the insincerity of the cautiones (which was judicially proved) rendered the dispensation invalid, even though the cautiones were actually signed in these cases.

(2) The decisions actually state that it is certain that the insincerity of the cautiones renders the dispensation invalid.

(3) The response of the Holy Office, which has already been given, was referred to as confirming these decisions; and it was pointed out that that reply could scarcely have been given by the Holy Office unless that Sacred Congregation was of the opinion that the intention was the essential thing in the cautiones, and not merely the external written declarations. This confirms the manner of reasoning from this reply which had been adopted previously by the defenders of the opinion that sincerity in giving the cautiones is necessary for the validity of the dispensation.

(4) It is also affirmed in these decisions that it is of the very nature of the cautiones that they should be promises, and therefore, that the actual intention should be present. This, too, is the answer to the argument advanced by the proponents of the other opinion — and already given above — that nowhere in canonical legislation is it stated that sincerity of the cautiones is required for the validity of the dispensation, and that consequently it is not to be presumed that the sincerity is an essential requisite for the validity of the dispensation. It is the answer to this argument because if it is of the very nature of the cautiones that the actual intention should be present, it follows that it would be unnecessary and superfluous to require explicitly that the cautiones should be sincere; and it is sufficient to require the cautiones simply as a condition of validity. It would appear that the alternative conclusion would be to maintain that the legislator considers that mere signatures, which may be empty and worthless, are sufficient to remove the danger of perversion which exists in Mixed Marriages.

(5) A consideration that is also urged by the S. R. Rota is that the purpose of the legislator in prescribing the cautiones is to secure the removal of the danger of perversion, and that consequently the legislator is primarily concerned with the intention of the person making the promise rather than the state of mind of the superior who is to grant the dispensation. Surely no one will deny that the whole purpose of the cautiones is to remove the danger of perversion; and just as

surely no one can deny that this danger remains so long as there is insincerity in giving the cautiones. Consequently the whole purpose of the legislator would appear to be nullified if merely what the superior granting the dispensation thinks is to be said to be sufficient for the validity of the dispensation, even though the cautiones are in fact insincere and the danger of perversion in fact remains. It must be admitted, of course, that moral certainty on the part of him who grants the dispensation is necessary for its validity; but it is claimed that this of itself is not sufficient, and there is also required sincerity on the part of the person making the promises. Indeed, the very phrase used by Canon 1061, namely "certitudo moralis de cautionum adimpletione", seems to suppose the existence of real promises, and not merely insincere and worthless signatures; for it appears to be something, at least, of a contradiction to speak of moral certitude of the fulfillment of promises that were never really made.

CONCLUSION.

An authentic interpretation of the law can be given only by the legislator or his successor, or someone to whom these shall have given this power (cfr. can. 17); and consequently these decisions of the S. R. Rota cannot be said to be authentic interpretations of Canon 1061 or of the nature of the cautiones referred to in that canon. To that extent, therefore, the matter under discussion cannot be said as yet to have been officially and definitely decided. But these recent decisions seem to us to make the position of those who hold that sincerity of the cautiones is not required for the validity of the dispensation a very difficult position to maintain.

Of course, it goes without saying that the insincerity of the cautiones would need to be proved beyond reasonable doubt. The signing of the cautiones and the granting of the dispensation would immediately give rise to a presumption of law in favour of the validity of the subsequent marriage. But in view of the above arguments and the recent Rotal decisions (which constitute a solid foundation for the beginning of a Rotal Jurisprudence) it now appears to us to be beyond reasonable doubt that, if the cautiones are subsequently proved to be insincere and fictitious, the dispensation must be considered to be invalid.

G. C. GALLEN.

Liturgy

BLESSING CANDLES, ASHES AND PALMS IN A SEMI-PUBLIC ORATORY.

Dear Rev. Sir,

On arriving for Mass on February 2nd at the convent, at which I was supplying Mass for the chaplain, I found that the Sisters had prepared the candles to be blessed. The Sacristan assured me that this had been done in previous years. There were no altar-servers present nor did we have a procession after Mass. It this procedure in order?

SUBSTITUTUS.

REPLY.

The query presented by our correspondent involves several questions. Is it permissible to use the *Memoriale Rituum* in a semi-public oratory? Granted the possibility of using this rite, is it permissible to omit the Procession? Finally, what of the necessity of altar-servers for the ceremony?

The *Memoriale Rituum* describes the manner of carrying out, according to a simplified rite, the functions of the Missal for Candlemas Day, Ash Wednesday, Palm Sunday and the three last days of Holy Week. It is intended for parish churches in which there are not sufficient ministers available for the solemn rites of the Roman Missal. In the Introduction to the *Memoriale* it is stated that the Bishop may permit the rites of Holy Week to be held in non-parochial churches, provided that they do not interfere with the functions in the parochial church, and, further, provided that they are carried out according to the prescriptions of the Missal. An Indult from the Holy See is required for the use of the *Memoriale* in these non-parochial churches. Our Bishops have the faculty to allow the use of the *Memoriale* for the functions of Holy Week in distant churches (in ecclesiis dissitis). In the light of these words of the Introduction, some authors distinguish between the rites of Holy Week and the other rites described in the *Memoriale,* viz. the blessing of Candles, Ashes and Palms. They maintain that an Apostolic Indult is not required to use the *Memoriale* in non-parochial churches on these days, since the restriction mentioned in the Introduction is limited to Holy Week (e.g., cfr. Fortescue-O'Connell, *The ceremonies of the Roman Rite described,* 8th edit. p. 253). An appeal is also made by some to a Decree of the Congregation

of Rites (4397) allowing the Ashes to be blessed and distributed before a Low Mass. But this reply was given for an individual case and *ex gratia.* The majority of writers, on the other hand, require a special Indult to use the *Memoriale* in non-parochial churches, e.g. *Ephemer. liturg.* xl (1926), p. 258; id. lvii (1943), p. 27; Oppenheim, *De libris liturg.* p. 278. Canon Mahoney agrees with this second opinion, but concludes that it is safe to follow the former interpretation, unless the local Ordinary determines otherwise (cfr. *Questions and Answers,* n. 599).

The omission of the procession on Candlemas Day and on Palm Sunday is a mutilation of the prescribed rite. An established custom may justify the omission of the procession in this country, as would seem to be the case elsewhere (cfr. *Irish Eccles. Record,* xxiv (1924), pp. 416-419). Nevertheless, in view of the insistence of the Church that all the prescriptions of the liturgical books should be carefully observed, it is not too much to demand that, when the rites in question are celebrated, they should be done properly.

The *Memoriale Rituum* requires the assistance of three servers for the blessing of Candles, Ashes, and Palms. When this minimum number of servers is not available, authors unanimously agree that the rites may not be observed.

* * * *

MANIPLE DURING SERMON AT MASS.

Dear Rev. Sir,

I have been accustomed to remove the maniple before going to the pulpit for the notices and sermon. Having recently observed several priests wearing their maniples in the pulpit, I should be grateful if you would enlighten me as to the correct procedure.

T.C.

REPLY.

It is not incorrect to remove the maniple before preaching, but it is nowhere prescribed by the ribrics and so is not necessary. True enough, some writers have laid down that the maniple should be removed, and even the chasuble. Bearing in mind that the sermon is an integral part of the Mass and that the Bishop or the Assistant Priest do not remove the Mass vestments when they preach during a Pontifical Mass, we may reasonably conclude that the same procedure may be followed by the celebrant at a Low Mass (cfr. O'Connell, *The Celebration of Mass,* iii, p. 109, n. 6).

NEW RITUAL FOR THE UNITED STATES.

Some months ago it was announced that the Hierarchy of the United States of America had obtained the permission of the Holy See for a more extensive use of English in the administration of the Sacraments. The new Ritual has now been published with the title: COLLECTIO RITUUM. Ad instar appendicis Ritualis Romani. Pro dioecesibus Statuum Foederatorum Americae Septentrionalis. (Milwaukee, Bruce, 1954). Both in format and in contents the new American Ritual resembles very closely that approved for Germany a few years ago (cfr. *A.C.R.*, xxxi. (1954), pp. 147-149).

The Decree of the Sacred Congregation of Rites, given on the 3rd June, 1954, which approved the preparation of the new Ritual, is printed at the beginning. In this Decree the Congregation laid down that the complete Latin text should be printed and alongside of it the English translation of those parts of the various rites that may be recited in English alone. It will be seen lower down what parts are allowed in English. The Praenotanda make it clear that the use of the vernacular as set out in the Ritual depends upon the determination of the Local Ordinary. In the same place it is set down that whenever the Latin form must be used, e.g., in the words of the form of the Sacrament, the English version, which is printed in italics at the foot of the page, may be recited either before or after the Latin form. This would seem to be a broad interpretation of the abovementioned Decree of the Congregation of Rites, where it is stated that these parts 'solo in textu latino ponantur ac proinde semper et sola lingua hac dicantur'. The use of English extends only to the Ritual, with two exceptions. The Nuptial Blessing given within Mass, which belongs to the Missal, may seemingly be recited in English alone as the translation is printed alongside the Latin. Furthermore, the formula: 'Memento, homo, ...' that accompanies the distribution of Ashes on Ash Wednesday may be said in English.

The *Collectio Rituum* is divided into three parts. Pars I Sacramentale; Pars II Benedictionale; Pars III Exsequiale.

Pars I. *Titulus* I contains the Rite for the Baptism of a child (cap. 1); the same Rite for more than one child (cap. 2); the Rite for supplying the ceremonies omitted in a private Baptism (cap. 3). The Rite of Baptism may be recited in English with the exception of the Exorcism and Blessing of the Salt, the Exorcisms, the forms accompanying the anointings, and the Form of the Sacrament, all of which must be said in Latin. The only change is by way of the addition of the initial

greeting; Pax vobis, followed by the question: Quo nomine vocaris? At the end of the Rite there is a prayer that may be said *ad libitum.* The extent of the use of the vernacular is the same as in the German Ritual, apart from the *Ephphetha,* which that Ritual retained in Latin, as part of the exorcism. This latter view of the matter is well grounded both in textual and historical evidence. A further slight alteration occurs here in the tense of the verb. The Roman and German Rituals read: Appropinquabit enim iudicium Dei, with the verb in the future tense, whereas the American Ritual has altered it to: appropinquavit, perfect tense. The perfect tense is read in the Gelasian Sacramentary and is more logically correct since judgment has already been passed on Satan by the death of Christ (cfr. John 12, 31). As mentioned above, the translation of the parts that must be said in Latin are printed at the foot of the page, and may be recited before or after the Latin form. However, in the German Ritual the translation of these parts is not printed, but the Latin formula is preceded by a short sentence in German, as for instance, 'Evil Spirit, I now exorcize thee' before the exorcism. This arrangement may seem preferable to the repetition of these formulas. From the viewpoint of typography, the method of indicating the alternative form of the feminine gender of words by enclosing it in red brackets is rather more helpful that the system adopted in the present volume, in which the two words are simply separated by a virgule.

The Rite for the Baptism of more than one child, as found in cap. 2, presents no special features. The page heading on page 19 is wrong, and the Latin heading of pages 21 to 31 has a misprint, *baptizatur* instead of *baptizantur.*

Titulus II gives the Rite to be used by a priest in conferring the Sacrament of Confirmation by virtue of the Apostolic Indult of Sept. 14th, 1946. The whole Rite must be said in Latin, although the American Ritual, unlike the German one, gives a translation of the Rite at the foot of the page.

Titulus III has six chapters containing the various rites for the sick and dying.

Cap. 1. Rite for the administration of Viaticum and Communion of the Sick. English alone may be used throughout the whole Rite.

Cap. 2. Rite for administering the Sacrament of the Last Anointing. Latin must be used for the prayer: In nomine Patris, et Filii, et Spiritus Sancti . . .; for the Forms accompanying the anointings and for the three prayers after them. The remainder of the Rite may be in

English. After the Confiteor, it is permissible to read the account from St. Matthew's Gospel (8, 5-10, 13) of the healing of the servant of the centurion. We have noted that the three prayers after the anointings must be recited in Latin, whereas the vernacular was allowed for these prayers in the German Ritual.

Cap. 3. Rite for the Apostolic Blessing with a Plenary Indulgence for the hour of death. Here again all may be recited in English except the actual form of the Blessing.

Cap. 4. The Last Rites as given without interruption. The order in which the Last Sacraments are to be administered is: Penance, Extreme Unction, Viaticum, and then the Last Blessing. It will be observed that this order differs from that given in the Roman Ritual, but is the same as approved for the German Ritual. The Roman Ritual lays down that Extreme Unction should follow Penance and Viaticum (Tit. v, cap. i, 2).

Cap. 5. Selections from the Recommendation of the departing soul to God.

Cap. 6. Prayers for the dying. All in this and the previous chapter may be recited in English.

Titulus IV. The Sacrament of Matrimony.

Cap. I. Rite for the Sacrament of Matrimony. There are some variations in this chapter. English may be used for the whole Rite, with the exception of the Confirmation of the Marriage Bond, Ego conjungo vos . . ., and the prayer for the blessing of the Ring, both of which must be said in Latin. The Rite begins with the recitation of the Actiones nostras, followed by the Instruction, a slightly modified form of the one which is found in the Baltimore Ritual. The Consent and the Confirmation follow next, as at present. The prayer for the Blessing of the Ring, may be said in the plural if there are two rings to be blessed, and there is provision for the double form to be used by the parties in this latter case. This form has been modified to read: In the name of the Father, and of the Son, and of the Holy Spirit. Take and wear this ring as a pledge of my fidelity. The Rite concludes with the Blessing, which consists of Psalm 127 and several prayers invoking the blessing of God upon the parties.

Cap. 2. The same Rite for use when several couples are married.

Cap. 3. The Nuptial Blessing given within the Mass. This consists of the prayers found in Roman Missal. Since the English translation is printed alongside the Latin text, these prayers may apparently be recited in English alone.

Cap. 4. Rite for assisting at Mixed Marriages. The giving of the ring precedes the pronouncement of the union, and a suggested form of Exhortation at the end of the Rite is provided. For the rest, the Rite is unchanged.

Pars II. *Titulus* V. Benedictionale.

This part of the Ritual is made up of twenty-six Blessings which are commonly used. We notice that in No. 19: Blessing of a woman before the birth of a child (without any mention of—in periculis partus) the old version of Psalm 66 has been retained, although elsewhere in the *Collectio* the new version of the psalms is used. The Blessing of a woman after childbirth includes also the blessing of the child (No. 20). In this blessing the exhortation has been omitted and the *Magnificat* replaces Psalm 23. A separate blessing may be used when the child has died (No. 21).

Pars III. Exsequiale.

Cap. 1. Rite for the Burial of Adults. There has been no alteration in this Rite. English may be used for the psalms recited at the home and on the way to the church, as also for the psalms and prayers recited on the way to the cemetery and at the cemetery. Latin is prescribed for the Absolution and the prayers in the church, although the translation is printed at the foot of the page.

Cap. 2. Rite for the Burial of children. The whole Rite, which remains unchanged, may be recited in English.

Provision has been made for the use of chant throughout the Burial Rites, and in a Supplement we have: Chants for funerals with English words.

An Appendix contains a Blessing for wedding anniversaries.

Such in outline are some of the features of this new Ritual. As a final word, we might note that this *Collectio Rituum* has been approved for use in the United States, consequently, there can be no question of its being used in this country.

P. L. MURPHY.

Homiletics

TOWARDS JERUSALEM.

In this issue we are taking thirty-six verses of St. Luke's Gospel for homiletic treatment. They occur at a particularly interesting point of the "beloved physician's" narrative, namely, when he abandons that general parallel with St. Mark's Gospel, which runs from the first day of Christ's ministry at Capharnaum to the days immediately following the Transfiguration. In those pages, which include chapters 4:31 to 9:50, St. Luke has many pieces of his own, and some that are common to himself and Matthew, but similarities of language and the arrangement of sequences clearly distinguish two Marcan sections, the second of which ends with John's report to Jesus of his having joined with other disciples in prohibiting a Jewish exorcist to cast out devils in the *name* of Jesus. St. Luke joins St. Mark once more later, but only towards the end of a great block, which, apart from the Gospel of the Infancy, is the most Lucan part of Luke's Gospel. It is marked by a movement which might be described in the evangelist's own language as "facing Jerusalem." It embraces many itineraries of Jesus, indicated by scarcely any definite geographical data, but those itineraries are in the south country, on both sides of the Jordan, and are very definitely extra-Galilaean. For St. Luke the Galilaean activity of Jesus ends shortly after the Transfiguration. Although henceforth the direction, through no less than ten chapters (9:51—19:27), is Jerusalemwards, Christ is not brought into the Holy City till Palm Sunday. The insistance on Jerusalem being the goal of those journeys—an insistance so solemnly expressed in 9:51, and again in 13:22, and 17:11, marks the whole great block of 412 verses as being under the sign of Jerusalem, and under the sign of the Passion. Before reading it we might well intone the hymn: *Vexilla Regis prodeunt.*

There is order in St. Luke's narrative, but we cannot claim that it is chronological order in anything but a very wide sense. Some scholars, like Patrizi and Knabenbauer, have thought that there are three distinct journeys to Jerusalem and that they coincide with that of the feast of Tabernacles (Jn. 7:10), with that of the Encaenia or Dedication (Jn. 10:21), and with that of the last Pasch (Jn. 11:54). This position seems untenable with regard to Tabernacles, for St. John affirms that Jesus made that journey privately and secretly, whereas in St. Luke's narrative the journey is described as public, and Jesus is accompanied

by disciples, probably even by a great number of disciples. The text of St. Luke does not give us any assurance that three distinct journeys are contemplated, but there seem to be sufficient indications to lend probability to the supposition that a first journey, comprised by St. Luke between 9 : 51 and 11 : 13, did bring our Lord to Jerusalem. We may suppose that the visit to Bethany just preceded the feast of the Dedication. As we are concerned now only with this first journey, we might make the following composition of time, while being careful to note that even within the supposed space of two months St. Luke is not in any strict sense a chronicler. He may be grouping prior or subsequent sayings and acts of Christ within this frame in virtue of a principle of thematic order (for instance the reprobation of the Galilaean cities on account of the final reference to Sodom in the instruction given to the 72 disciples).

We are undoubtedly within the last six months of Our Lord's life, the six months which, on good chronological grounds, may be fixed between the beginning of October 29 A.D. and the beginning of April in the year 30. We can therefore make the following observations.

In the year 29, the Paschal feast (Nisan 15) fell on Tuesday, April 19; the feast of Tabernacles, which lasted eight days, began on Tishri 15, which would be Thursday, October 13; Dedication, which began on 25 Kislev, would be on or about December 24. These dates are, it seems, astronomically accurate, and presumably are very closely approximate to the calendar dates.

The dates have no little significance. It will be remembered that the great crisis brought on by the promise of the Eucharistic Bread at Capharnaum, took place about the beginning of April. Jesus did not go up to Jerusalem for the Pasch of that year. He continued His mission for a while in Galilee, perhaps for some six months, but there was a visible change. He made some wide circuits in the northern territories and he began to concentrate more on what we might call Seminary work, the training of the Apostles. Although we are now indulging only in good reasonable guessing, we may suppose that the long circuit, taking in the neighbourhood of Tyre and Sidon, the journey across northern Galilee, the descent from Caesarea Philippi to Bethsaida, and the Transfiguration on Mount Thabor had occurred before the end of August. That was the moment when, as it were, the *Vexilla Regis* sounded. The first and second prediction of the Passion preceded and followed the Transfiguration. The month of September would have

been largely devoted to such "ecclesiastical" instruction as is sketched in the first Gospel (17:22—18:35).

Our Lord joined none of the caravans going up to the feast of Tabernacles in October. It was only when they had all set out that he journeyed privately to the Holy City, arriving there at the middle of the feast. The final theme of His discourses there, for this occasion, forms good sequence to the work He had begun in Galilee during the last few months, namely, the founding of His Church outside the Synagogue by the special preparation of Twelve men. The allegories of the Door and the Good Shepherd (Jn. 15: 1-21) point to a Shepherd and shepherds which were not to be the shepherds of the Synagogue.

Soon after the festival of Tabernacles, that is, in the last week of October, Christ would have returned to Galilee, only to take leave of it, not, however in words of blessing, but in those words of woe addressed to Chorazain and Bethsaida and particularly to the privileged but unfaithful Capharnaum. Then, in November, follows that series of missionary circuits presented by St. Luke as a great curve, always carrying the Divine Master in the direction of Jerusalem. This construction, quasi ex *coniecturandi scientia,* is not improbable.

Here we take up the text, which divides itself into a brief word of introduction (9:51); the journey (of passage only) through Samaria (9: 52-56); three cases of vocation (9: 57-62); the mission and address to the 72 disciples (10: 1-12); the reproaches to the Galilaean cities (for thematic reasons inserted here, with a little appendix, 10: 13-15 and 16); the return of the 72 (10: 17-20); the revelation of the Father and of the Son (10: 21-24).

In our very brief exposition every phrase of the text cannot be considered in detail. It would be advisable, therefore, to use these notes only as a means of understanding the text and giving it homiletic actuality. The closer the scientific exegete, the preacher, or the homiletic expositor keeps to what the words actually yield, the better will be the effect. The inspired sentences have a power of their own immeasurably superior to any adornments of erudition, or rhetorical embroiderment or even pious frills, which we can add to them.

St. Luke writes: "As the time when he was to be taken up was drawing near, he took the direction of Jerusalem". This is the simple meaning of St. Luke's sentence, which is purposely solemn, being couched in phrases like: "the days of his assumption" and "he fixed his face to journey to Jerusalem". His assumption is what we call His Ascension, but the term includes the whole mystery of Christ's exodus or departure

from this world to His Father—the Cross, the Resurrection, the Ascension. St. Luke would have us be clearly conscious that the goal of these Jerusalem journeyings is, in Johannine language, the lifting up on the Cross which raised our Lord to heaven. Departure *hence* and return *thither* are comprised in that exodus (this last word being St. Luke's own, 9:31).

The sending of messengers to prepare lodging in a Samaritan village seems to indicate that Our Lord was travelling with a numerous company. A pilgrimage going to Jerusalem would naturally evoke Samaritan hostility, particularly if the village visited by the messengers was near Garizim. Can we draw that very conclusion from the suggestion of the two "Sons of Thunder", that fire should be called from heaven to destroy the village? The fire of Elias (4 Kings, 1:9-15), which had destroyed two companies of 50 and their captains, and was surely in the mind of James and John, fell in this neighbourhood, possibly on the very slopes of Garizim.

Christ's rebuke to the two Apostles shows that the spirit of His Gospel and of His present journeyings is not the Mosaic severity of tit-for-tat, nor the zeal of an Old Testament Prophet. The words inserted in some MSS and found in our Clementine Vulgate are a good exposition of the Master's rebuke: "You do not know of what spirit you are: the Son of Man did not come to destroy men, but to save them". They went to another village, presumably another Samaritan village. It will be noted that St. Luke, in reference to the first (inhospitable) village, repeats the "facing" phrase in the rather extraordinary form: "They did not receive him, for his face was journeying to Jerusalem".

The cases of the three candidates for apostolic work seem to belong here chronologically, although St. Matthew places the first two before the crossing to the land of the Gerasenes. The third is proper to St. Luke alone.

The man who said: "I will follow thee, wherever thou goest" was, according to St. Matthew, a scribe. His profession seems to be the only reason that many commentators, including SS. Jerome and Chrysostom are hard on him. Christ's answer: "Foxes have dens and the birds of the air places of shelter; but the Son of Man has not where to lay his head" only invites the candidate to count the full cost of his resolution. It is possible that he withdrew "ad vota saecularia", but the text does not say so. It is evident that our Lord's word suits a time when He was even more homeless than He had been in Galilee. The use of the same phrase *klinein tēn kephalēn* by St. John of the last

gesture of Jesus before death: "Inclinato capite tradidit spiritum", has suggested the pious and touching remark that the Saviour did find the pillow, which He desired, on the cross.

The second candidate is already a disciple (Matt. 8: 21). So Our Lord's "Follow me", addressed to him, has reference to the present mission. He wishes to choose him for an immediate work, possibly to be one of the 72. The (young) man's father was just dead (that seems to be the only tenable meaning of the text in its context) and he asks for a delay till the funeral is over. The answer of our Lord, Who, it will be remembered, scathingly condemned the Pharisaic perversion of the fourth commandment, seems severe, but we can understand it in the light of its last phrase: "Let the dead (those who are dead to this purely spiritual work) bury their dead; as for you, go and spread the good news of the kingdom of God". A soldier placed at an important post of duty, during war, for instance, could not expect a day's leave to attend his father's funeral. The exigencies of the work of the kingdom of God can be more imperious still. The disciple should know that the Lord has a right to demand any and every sacrifice. Clement of Alexandria (*Stromata* III, 4; P.G. VIII, 1129) seems to have had information, which he considered reliable, that this (young) man was Philip, the future evangelist of Samaria, Philistia and Sharon.

The petition of the third candidate, which had been admitted by Elias in the case of Elisaeus (3 Kings 18: 20), is translated thus in the new American version of Father Kleist: "I would like to follow you, Lord: but first allow me to say farewell to my folks at home". The petition, surely less serious than that of the second candidate, is not admitted. According to a reading which corresponds to our Vulgate (*epiballon for epibalon*) and is supported by recently published papyri, our Lord's reply was: "No one who, *in the act of setting* his hand to the plough, looks back, is fit for the Kingdom of God". Wobbling at what should be the moment of first fervour is surely a bad sign, and we may reasonably feel doubtful whether this third candidate ever joined the apostolic company.

The appointment of the 72, their mission, and the instructions they received are very clearly engraved on our memories—we read the passage so often, with the homely comments of St. Gregory, in the Offices of Apostles, in the strict sense, in the wider liturgical sense, and in the complimentary sense which assigns this Gospel to some founders of religious orders. Since frequent reading is a fundamental commentary, a few notes will suffice here.

Critical reasons stand for the reading 72 not 70. Manuscript authority would, perhaps, not be entirely decisive, but we recognise influences which would explain scribal change of 72 into 70, and not vice versa. There were 70 nations in the Hebrew ethnographic table of Genesis X, 70 elders chosen by Moses, most probably 70 members in the Sanhedrin, and we find Tertullian (adv. *Marcionem* IV, 4) regarding the 12 springs and the 70 palms of Elim (Ex. 15:27) as symbolic of the 12 Apostles and the 70 disciples.

They were sent two by two. The wisdom of such association was respected in later times (Paul and Barnabas; Barnabas and Mark, Paul and Silas; Judas Barsabas and Silas; Timothy and Silas), and, in our own day, it is a strict rule of the little lay apostles of the Legion of Mary (an almost indispensable rule).

The place from which the missionaries were sent out is not mentioned, but we can suppose some spot between the Jordan and Jerusalem, probably somewhere on the Jericho road. Père Lagrange's guess was Bethany.

Thirty-five pairs of missionaries meant a wide circuit, and we have no doubt that the fields were marked out in Peraea, in south Judaea, and along the coastal plains. As the object of the expedition was to prepare Our Lord's own coming, we can be sure that prolonged residence in any particular town or village was not contemplated. The length of time laid down for itinerant missionaries in the Didache is one or two days—Our Lord's stay in that privileged town of Samaria (Jn. 4. 40) was two days. Our Lord's order was that the missionaries should seek the hospitality of one house; and a long stay would be what we call "wearing out their welcome".

They were to experience that the field was great—the non-urbanism of ancient Palestine meant innumerable small towns and villages. They and apostolic workers of all times must realize their fewness (the dearth of vocations, as we say now) and the shortness of their working years. Hence that word, which has inspired continual prayer for vocations, the prayer of recruitment: "The harvest is great, but the labourers are few; pray, therefore, the Lord of the harvest, to send labourers into his harvest".

Hostility is foreseen, but the unarmed missionaries must be prepared to face all hostilities, going like sheep amongst wolves. They go without the apparatus of force or the apparatus of riches—neither purse nor travelling bag nor second pair of sandals. This absence of provision is intended to enforce the law of trust in providence, and

to inculcate that ministers of Christ's truth are entitled to support from those whom they evangelise.

The precept: "Salute no one on the way" practically means: "Waste no time". Oriental salutations are proverbially prolix. It is not altogether rare that reciprocation of compliments on meeting and saluting lasts an hour; I have even heard of a case in which the ceremony lasted two hours. We are reminded that an apostle has not time to be a chatter-box.

We know from another place (Matt. 10:11) that the missionary was to find out by inquiry a host likely to be worthy. Having chosen the house, he was to offer, on entering, the salutation of "peace". In the mouth of Christ and His accredited heralds, that oriental salute sums up the substance of the Gospel. If the man of the house was a "son of peace", that is, worthy of the blessing of peace, the blessing would rest upon him. If not, it would be ineffective for the addressee, but would return *upon* the missionary on the meritorious title of his charity.

Received into a house, the missionary must observe that holy indifference or detachment which keeps him from running about to secure better accommodation, a better table, or more excitement. Even the recognised laws of hospitality, so sacrosanct in the East, would be violated by such shifting and changing.

The use of the charism of healing the sick is to be especially exercised. This exquisite sympathy of Christian care of the sick has always been a missionary door through which the Gospel enters and prospers. The theme of the evangelist is: "The kingdom of God has come to your doors".

The attitude towards an inhospitable city, towards a city that rejects "the good news", is a solemn breaking off of relations in a public place of the city. The ceremony of official rupture is a symbolic action, which is explained by the words: "Even the dust of your city which is sticking to our feet, we are wiping off and leaving to you. You must, however, know one thing well, namely, that the kingdom of God has come to your doors".

The grace refused is so great, that Our Lord solemnly adds: "I say to you, that on that day the lot of Sodom will be lighter than that of this city". The Day is undoubtedly the day of universal judgment. It is true that cities are not punished on that day, but individuals, but all the divine judgments of history will appear in the light of God's justice on that Day.

As we said, it is the association of ideas which brings in here the anathema already pronounced on Chorazin, Bethsaida and Capharnaum: "Woe to you Chorazin, woe to you, Bethsaida; for if the miracles wrought in your midst had been done in Tyre and Sidon, they would already have done penance in sackcloth, sitting in ashes. At all events, the lot of Tyre and Sidon in the judgment will be lighter than yours. And you, Capharnaum, is it to the heights of heaven that you would be lifted up? no, as low as hell shall you be brought down".

The little word of appendix explains the responsibility of all those cities: "He who listens to you, listens to me, and he who rejects you, rejects me; and he who rejects me, rejects Him who sent me".

The 72 did not all return in one big procession, but a day came when they were all back at some rendezvous, perhaps in the neighbourhood of Bethany. They were full of joy. They had expected to be able to heal the sick, but they were especially surprised at their power over devils. Our Lord explained that their mission was a defeat for Satan, assuring them that he had seen the humiliation of Satan as a fall of that rebel angel, like lightning falling from heaven. He referred to the power He had given them, a protective power against serpents and scorpions and against every hurtful agency of the (spiritual) enemy. In these charismatic gifts their real joy did not consist: "However, do not rejoice (so much) in the fact that spirits are subject to you; rejoice rather in the fact that your names are written in heaven"—or as we would say now, "that you are in the state of grace". God's friendship is the fundamental subject of Christian joy.

We regret to be obliged by space to give only a translation of what has been cleverly but erroneously called the great Synoptic aerolith from the Johannine firmament.

A special effusion of joy in the Holy Ghost, the only recorded effusion of joy in our records of Christ, brought to His divine lips this hymn of praise: "I praise thee, Father, Lord of heaven and earth, for having hidden these things from wise and prudent men, and revealing them to little ones. Yes, Father, for this has been thy good pleasure. All things have been given to me by My Father, and no one knows who the Son is, except the Father, or who the Father is, except the Son, and he to whom the Son wishes to reveal him".

W. LEONARD.

Notes

Last year in the April issue we made reference in a note entitled—"The Training of Altar Servers", to a newly-erected Confraternity for Altar Servers, known as the Archconfraternity of St. Stephen. In recent times we have received enquiries concerning this Sodality from Priests who are desirous of providing their altar servers with every opportunity of improving themselves, spiritually and otherwise. We are of the opinion that this Confraternity, although only one of many other grand Sodalities, provides much in the interests of our Altar Servers, and we propose in this article to deal with it in length, so as to provide ample information to our fellow priests who may be interested, in setting up this Confraternity.

ARCHCONFRATERNITY OF ST. STEPHEN, DEACON AND MARTYR.

It was Father Hamilton Macdonald who formed the first Confraternity in Hammersmith, England, in 1905. This zealous pastor chose St. Stephen, the First Martyr, a Deacon of the Church, whose duty it was to serve the Apostles, as the heavenly patron of the newly-erected Sodality. The saintly Pontiff, Pius X, approved of the Confraternity in November of that year, and in the following year, on 4th December, he established it as an archconfraternity "prima primaria". Pope Pius XI advanced it another step in 1934, when on 19th February he extended the privilege of affiliating other guilds throughout the Empire.

The object of the Confraternity is the "sanctification of the Altar-Server by teaching him that to serve in the Sanctuary is a great religious privilege, by instructing him in the manner of observing the rites and ceremonies of the Church according to the rubrics and to the decrees of the Sacred Congregation of Rites, and the interpretation of the most generally accepted authorities, and by encouraging him to understand the meaning and the purpose of the ceremonies in which he takes part".

It sometimes happens that the Altar Server loses all realization of the spiritual angle to the serving at Mass and other ceremonies. In time he may be inclined to forget the great privilege of entering the sanctuary. This Confraternity reminds him frequently of his great role as an altar server. It reminds him of the one important duty of one's existence—the salvation of our immortal souls.

When Father Macdonald planned this Confraternity, he was conscious of the fact that there was need for a Sodality which would pro-

vide interest and assistance to laymen, who served, as well as to the young altar servers we see in our churches. Wisely, therefore, he established this Confraternity for all servers, irrespective of age, and so, any boy or man, without limit of age, who can serve Mass, and who has shown proof of a desire to conform to the object of the Guild, can be received as a member.

The Altar Server speaks on behalf of the congregation. No matter how young or old he may be, he must be ever conscious of this fact. Younger Servers are sometimes apt to forget this.

Every Confraternity must have definite practical rules, which form a rule of life for its members. The Archconfraternity of St. Stephen has four solid practical rules, which are—

1. To serve at the altar reverently, intelligently and punctually.
2. To make the short acts of preparation before, and of thanksgiving after, serving Mass.
3. To observe silence in the sacristy, and great reverence in the sanctuary.
4. To recite daily the Guild prayer.

Let us briefly consider each of these rules.

1. Unless the Altar Server is conscious of the fact that he is not serving the Priest, but Christ Himself, he will not be filled with a pride of his duty of serving. Because he is in the presence of Our Divine Lord, he will be reverent in his genuflection, his walk, his actions, and his manner of reciting the prayers. If he does not remember that he is in the presence of the "King of Kings", he will not be particular about the manner in which he serves. He will not be anxious to perform those ceremonies correctly. Because he has an appointment with Our Divine Lord, he will be sure to arrive in good time to serve at the throne of Christ the King.

2. If the Server is to realize the significance of the Holy Sacrifice and purpose of the other ceremonies, he must prepare his heart and soul for such sacred functions. This he will do admirably by reciting special prayers before serving. These may be said privately in the church or sanctuary before putting on his soutane, etc., or if there are several servers, the prayers may be said publicly in the sacristy.

As well as preparing his soul for the serving of Mass and other ceremonies, it is equally important to train our servers to make a suitable thanksgiving after Mass, even, though they may not have received Holy Communion. Special prayers are here provided.

One of the hardest duties of our young servers is undoubtedly the

observance of silence in the sacristy prior to ceremonies and after. Of course, unfortunately, Priests are sometimes to blame. In our own conduct, even before the eyes of our servers, we sometimes forget that the Sacristy is part of the House of God, and therefore deserves due respect. We cannot be over strict about this matter. Reverence, too, in the sanctuary is to be required. Our servers are sometimes a cause of distraction to the congregation. If we insist upon the great reverence the server should have for Our Divine Lord's presence, this difficulty will be minimized.

Servers in this Confraternity should endeavour to show a special devotion to their glorious patron, by imitating his piety, zeal, faith and generosity. Each day they should recite the special prayer in honour of St. Stephen. In order to foster greater devotion to the Saint, the feasts of St. Stephen, December 26th and August 3rd should be kept up with great devotion. It is to be greatly recommended that there be a picture or image of the Saint in the Altar Servers' sacristy. Recently we were fortunate in procuring from Italy a beautiful coloured statue, which has been enshrined in the Sacristy after a solemn Blessing in the Church. The devotion of our people will also be aroused in this great saint—the first Christian martyr, and a Deacon of the Catholic Church.

The insignia of the Confraternity are a bronze medal on a red cord, worn over the surplice, and a beautifully bound Handbook containing the Rules and Prayers, etc. of the Confraternity. On the medal is engraved the words—"Cui servire, regnare est". On the lapel of the coat a beautiful badge of the Confraternity is also worn. A special hymn to St. Stephen is contained in the Handbook, and this can be sung on various occasions.

We must now say something about the setting up of the Confraternity in a Parish. The first step is to obtain the consent of the Parish Priest, who writes to the Ordinary for permission to have the Confraternity erected. The Ordinary issues the formal decree whereby he sets up the Confraternity. No special form is prescribed, but the following could be used.

"Decree of Erection of Confraternity of St. Stephen.

Having considered the request made to me by the Rev..... to establish the Confraternity of St. Stephen to promote the sanctification of Altar Servers and the instruction in the correct manner of observing the rites and ceremonies of the Church according to the Rubrics and the Decrees of the *S.C.R.*, I, being convinced of its utility,

do hereby, canonically erect the Confraternity of St. Stephen in the Church of ..... with all the rights according to the Code of Canon Law.

At the same time I appoint the Parish Priest (or Priest-in-charge) for the time being of ..... Parish as the Director of the newly erected Confraternity with the faculty to subdelegate a Priest to direct this Confraternity.

Given at ..... this ..... day of .....

....."

Seal

* * * *

The formal decree of the Ordinary now officially sets up the Confraternity, but in order to receive the indulgences granted by the Holy See to the Archconfraternity, this decree of the Ordinary, together with a formal application for affiliation with that of the Confraternity ot Westminster, is sent to the Archbishop's House, Westminster, London. The letter can be worded as follows:

"Application for affiliation to Archconfraternity of St. Stephen.

We, ... by the Grace of God and favour of the Apostolic See, (Archbishop or Bishop) of ....., by virtue of a decree of ..... erected the Confraternity of St. Stephen in the Church of ..... according to the Code of Canon Law.

Since we are convinced it would be of great spiritual advantage to have the Confraternity of St. Stephen affiliated to the Archconfraternity at Westminster, we hereby make application through these letters, to grant permission for this Confraternity to be united and affiliated to the Archconfraternity.

We furthermore, testify that as far as we are aware, there is no affiliation already with any other Confraternity, and that all the norms of the Confraternity are being observed.

Given at ..... this ..... day of .....

....."

Seal.

The two documents are sent to the Rev. Director, Archconfraternity of St. Stephen, Archbishop's House, Westminster, London. S.W.1. In due course, the Decree of the Ordinary in erecting the Confraternity is returned, together with the Diploma of Aggregation, bearing Cardinal Griffin's signature and Seal, since His Eminence, the

Cardinal-Archbishop of Westminster is the Superior General of the Archconfraternity. The two documents are framed and should be hung in the Altar Servers' Sacristy in a prominent position.

Servers should be on probation for six months before being admitted as members. The Ceremony of Enrolment should be performed by the Parish Priest, and the ceremony is set out in the Handbook. It usually takes place at Evening Devotions. All possible solemnity should be observed, and it is suggested that the parents of the servers to be enrolled occupy seats reserved for them. The servers kneel in the front seats of the Church and come at the appointed time to the rails to be enrolled. After the ceremony they enter the sanctuary to serve at Benediction, which usually terminates the ceremony.

The Medals and Cords cost about 2/6 Australian currency, and the Handbooks about 3/-. The lapel badges are about 1/9 each. These are not procurable in Australia, but may easily be obtained by writing to the Secretary, Archconfraternity of St. Stephen, Archbishop's House, Westminster, London, S.W.1. An attractive London Catholic Truth Society pamphlet entitled "St. Stephen—the Patron of Altar Servers", by Rev. A. P. Chapple, B.395, is procurable from London. It gives the life of the Martyr, and something about the Confraternity, and is full of interest both for Priest and Server.

Many of our readers may be inclined to remark that they don't see the necessity for such a Sodality for our Altar Servers. Why are we so anxious to have the Holy Name Sodality, the Sacred Heart Sodality, the Children of Mary, etc., to assist our Catholic people, while the little band of faithful Altar Servers, have no regular and practical rule of life that they might live up to in order to assist them spiritually to appreciate their great privilege? To give our Servers a Rule of life—a set of practical reasonable and common-sense rules is going to do much to increase a great fervour in their lives.

We are also convinced that the Archconfraternity of St. Stephen will foster vocations to the Priesthood and make our Catholic laity proud of their services at the Altar.

May the saintly martyr of the Church St. Stephen implant in our hearts and souls a deeper appreciation for the Holy Sacrifice and the due reverence that should be offered with it.

R. F. DONOHOE.

Correspondence

To the Editor,
AUSTRALASIAN CATHOLIC RECORD:

The October, 1954, number of the *Record* (pp. 360-62) carries a review of *Medical Ethics,* by John P. Kenny, O.P. The reviewer, while praising Father Kenny for basing his treatment of artificial insemination on the Allocution of Pope Pius XII, criticizes our own publication, *Ethical and Religious Directives for Catholic Hospitals,* for being "a little out of date" on this point. The criticism is justified, since it is based on the *Directives* as published in Father Kenny's book; but it should be noted that this book does not give a complete picture of the *Directives* as actually and officially published by the Catholic Hospital Association of the United States and Canada. Since this matter concerns an official publication of a very large association of Catholic hospitals, and since this publication represents the fruit of painstaking collaboration of distinguished theologians and physicians, a further clarification seems in order.

Ethical and Religious Directives for Catholic Hospitals is a code of concise statements concerning the proper moral and religious care of patients. It contains not only the directives themselves but also a number of explanatory reference notes. Had Father Kenny printed the reference note for the directive on artificial insemination, your reviewer's criticism might not have meen made.

The pertinent directive reads as follows: *"Artificial Insemination* of a woman with semen of a man who is not her husband is morally objectionable. Likewise immoral is insemination even with the husband's semen, when the semen is obtained by means of masturbation or unnatural intercourse. Advising or co-operating in these practices is not allowed in this hospital". The pertinent explanatory note in the first printing of our booklet (March, 1949) gave this explanation: "The statement in the code includes only the forms of artificial insemination that are *certainly* immoral. Other methods of insemination between husband and wife are still being debated by theologians. We hope to present complete information on the subject in an early number of L.Q. [*The Linacre Quarterly*]. In the meantime, physicians may consult McFadden, *Medical Ethics for Nurses* (1946), p. 67, for a brief statement of methods that may be considered as at least probably licit".

As you know, the Allocution on artificial insemination was given

on September 29, 1949. At that time we discussed the advisability of rewording the directive, and we decided to make no change in the directive itself until such time as the entire booklet would be revised. But the explanatory note—which, it must be kept in mind, is an integral part of the booklet as we publish it—was changed to read as follows:

"The statement in the directives includes only those forms of artificial insemination that were considered certainly immoral at the time the code was published. Since that time we have had the official statement of Pope Pius XII, Sept. 29, 1949. According to his declaration, the only permissible forms of artificial insemination are those which are used as aids to natural marital intercourse. For the English version of the Pope's statement, see *Linacre Quarterly,* Oct., 1949, pp. 1-6. For complete explanation, see Moral Aspects of Sterility Tests and Artificial Insemination, *MMP,* II, 14-22". (*The Linacre Quarterly* is the official journal of the Federation of Catholic Physicians' Guilds in the U.S.A. *MMP* is an abbreviation for our booklets entitled *Medico-Moral Problems.*)

Yours, etc.,

GERALD KELLY, S.J.,
Theological consultant to the
Catholic Hospital Association
of the United States and Canada,
Saint Louis, Missouri,
December, 1954.

★ ★ ★ ★

SHORT NOTICE.

MORE MURDER IN A NUNNERY, by Eric Shepherd (London: Sheed and Ward, 1954, 191 pp., 10/6 Eng.).

Let there be no more nunnery murders. The first one was humorous and readable from beginning to end; this second one, only in patches. Women readers, educated in convents, will find most of it ludicrous. Perhaps the author meant it to be absurd; in that case he should have persevered, refusing to give us a sprinkling of piety several times. The pious scenes jar because of their proximity to farce; non-Catholic readers may well ask: "Is this supposed to be humorous?" If they are not meant to be amused, then perhaps the school-girls and their teachers are not figures of fun either, but may be encountered in any convent.

Mr. Shepherd writes well in the sense that he creates suspense and has a good vocabulary. He should go to another field for his next story, let himself go in the farcical vein, and remember that people read that kind of book to escape for an hour or so from their worries, not to be edified by processions or rosaries We cry out for good taste even in a thriller.

M.O.

Book Reviews

L'EVANGILE ET LES EVANGILES, by Joseph Huby, S.J. Nouvelle Edition revue et augmentée par Xavier Léon-Dufour, S.J. *Verbum Salutis.* Beauchesne. Paris, 1954.

The first edition of this book appeared in 1929 in the Collection entitled *La Vie Chrétienne,* published by Grasset, Paris, under the general direction of Maurice Brillant. Its author's name was a guarantee of the worth of the book, for the late Père Huby, a pupil of the great Father Léonce de Grandmaison, and one saturated with the spirit of John Maldonatus, was amongst the best of French exegetes. With the most scrupulous scientific accuracy, he combined the gift of a beautifully clear and flowing French style. His commentaries on St. Mark and St. Luke (the latter in collaboration with A. Valensin), and on the Captivity Letters of St. Paul, are evidence of his gift of easy popular exposition based on thorough knowledge.

The book, "L'évangile et les évangiles", was published in an English translation at New York in 1931, under the slightly diversified, but accurate title: "The Church and the Gospel". We are not aware that it is well known in Australia, and regret the fact, because there are few books that so well serve as a "living" introduction to the Gospels. The characterisation of the four divine booklets is done in a masterly way, and will be read again and again, in order to give new life to every fresh reading of Matthew, Mark, Luke and John.

The four chapters on the separate Gospels are not changed very much in this edition, appearing now in the *Verbum Salutis* series. It is chiefly the first chapter "L'évangile avant les évangiles", that has undergone change and increase. During twenty-five years, many new forms of Gospel study have arisen, and new points have to receive attention.

Thus, the development of the Gospel tradition from a simple kerygma or proclamation into a catechesis, setting forth the sayings and doings of Christ, is rather extensively dealt with in this new edition. The case for the testimony-character of the first catecheses is well reasoned out. The Form-criticism, which has had such considerable vogue since the second decade of this century, is summarily, but sufficiently, criticised. The latest ideas on the Synoptic problem also find place. As an appendix to the first chapter the brief sketch of the history of the *formgeschichtliche Schule* will be welcome.

Any reviewer who appreciates the importance of a close and accurate study of the Gospels will give this little volume a cordial God speed.

W.L.

* * * *

THE SPIRITUAL LETTERS OF DOM JOHN CHAPMAN. Edited by Dom Roger Hudleston, O.S.B. London, Sheed and Ward, 1954. English price 12/6.

This book bottles into letters some of that best of wines, which

might be labelled Est, est, est. It needs no bush to advertise it.

It is one of my regrets that I did not come to know Dom Chapman personally, for it would have been so easy. He was working on the Commission for the Revision of the Vulgate during three of the years which I spent as a priest in Rome. I knew, however, a few of his friends, two of them fellow-Benedictines, who had been closely associated with him. I mention this—the first personal pronoun should not ordinarily enter into a review of a book—because I heard one of them, a very spiritual man himself, say that Dom Chapman knew more about the theory and practice of prayer "that any man I ever knew". This very thing is quoted from the mouth of some other (unnamed) Master of the spiritual life on the wrapper of this book. The reading of its pages will amply prove the truth of such a eulogistic assertion.

Son of an Anglican Archdeacon, Henry Palmer Chapman became a Catholic in 1890, at the age of 25. After a winter visit to Maredsous and Rome, the question of his vocation had to be decided—Benedictine, Oratorian or what? He entered the Jesuit novitiate at Roehampton, in April, 1891, but left it in December. With the advice of his Jesuit Directors, he decided that the Benedictine Order should be his religious home. So it happened. He was received at Maredsous, took his simple vows there in March, 1893, was ordained priest, with special dispensation, at Pentecost, 1895, and made solemn profession at Erdington in December of that year. He was, therefore, a Monk of the Beuron-Maredsous tradition, and really belonged to the monastery of Maredsous. It was only in 1914, after his year as instructor of the convert Monks of Caldey, that the outbreak of the first world war attached him to Downside—he was affiliated to this great English monastery in 1919, and became its fourth Abbot in 1929. Dom Chapman died at a nursing home in London, on November 7, 1933, at the age of 68.

Those who knew of Dom Chapman only as a biblical and patristic scholar will be surprised to learn the vicissitudes of his life, including the duties of a chaplain in the first world war, when he had already entered his fifties. These points of his curriculum vitae do not enter into the appreciation of the volume before us. Suffice it to say that Dom Chapman, as a young monk at Maredsous, had been a pupil of Dom Columba Marmion, whose fame as a Retreat-giver was so great that he is sometimes referred to as the most famous Retreat-giver of modern times. From 1895, Dom Chapman himself gave retreats, or rather, gave one retreat to many communities or audiences of clergy and religious. It was the contacts made by those retreats that evoked this splendid sheaf of spiritual letters.

There are 100 of them, including a supplement of five, discovered since the first printing of this book in 1935. There are 39 letters to lay folk, namely, 16 to one living in the world, 6 to a literary man, 3 to Algar Thorold, editor of the "Dublin Review", 2 to an unmarried lady, 6 to a lady living in the world, 3 to a married lady, 2 more to another lady living in the world, and one more to a married lady.

Forty-one letters are to religious: 2 to a Benedictine Monk, 9 to a Canoness Regular of the Lateran, 3 to two others of the same order,

19 to a Benedictine nun, two more to a Canoness Regular of the Lateran, 2 to an Ursuline nun, 3 to a Servite nun, one to a Carmelite nun. Letter 81 of the collection is to a secular priest.

Fourteen letters to a Jesuit Scholastic are of particular interest. The longest of them (No. 83) is a sheer masterpiece.

Two appendices, one on Mental Prayer and the other on Mysticism, complete the book.

It is difficult to draw attention to something particularly commendable in a volume which is so precious from beginning to end. Dom Chapman's theory of the spiritual life may not be verifiable at every point, but he is always splendidly competent. His philosophy of theological hope, which, of course, is thoroughly Pauline, is remarkable; and he has much consolation for those who suffer distractions in prayer, which are not distractions at all but only invitations to a less meditative and more contemplative kind of prayer.

The reprint of this book should have a host of readers. Some of them, however, need a word of warning. The letters are written to individuals in particular circumstances. They should, therefore, not be read, as a certain man is said to have read a medical dictionary, concluding that he had the symptoms of every disease except housemaid's knee. A particular letter does not fit the particular case of you and me—wherever we may be in the Interior Castle—but every letter is instructive.

W.L.

* * * *

A NEW TESTAMENT COMMENTARY FOR ENGLISH READERS, by Ronald Knox. Vol. 1, The Four Gospels, 1952; Vol. II, The Acts, St. Paul's Letters to the Churches, 1953. Burns Oates, London. Price, 18/- Ster. each.

Here are two volumes from Monsignor Knox, which, if they are used as their author intends, will afford untold help to readers of the New Testament. The reference to the author's intention is deliberate. Already this reviewer has met readers, who have expressed disappointment with the commentary; however, enquiry has quickly shown that these readers were looking for quite a different kind of commentary, and had no real notion of what Monsignor Knox was about in this one.

The author takes the Gospels and the other mentioned New Testament books in turn. His commentary on each scene or discourse takes the form of notes, which are meant to illustrate only those passages, whose meaning is disputed, or those which the ordinary reader is apt to find obscure or unexpected. The notes are not exhaustive; some readers would have been happier if they were. One of the praiseworthy features of the work it that it forces one to read the New Testament itself; without this recourse to the inspired texts, no really intelligible result can be had by a study of the Knox commentary. It may not be unkind to suggest that one reason for the disappointment referred to above, is the unwillingness to read the New Testament in conjunction

with the commentary. Used as a companion to Scripture reading (from the Knox translation), new light will be cast on, and new love generated for, the Word of God.

Monsignor Knox has a genius for clear expression. Time and time again, we find him presenting us, in a few clear, meaningful words, with the essential idea of an unusual or elusive passage. To give an example. Could anyone put the real message of Mt. 5, 17-26 better than this: "Our Lord brings the law to perfection by concentrating attention on the motive underlying actions rather than on the actions themselves. Hatred of any kind is constructive murder." Other examples could be multiplied without end. There is an interesting explanation of the famous divorce passage of Mt. 19, 9, and some very suggestive thoughts on Jn. 2, 4, "woman, what is to me and to thee? My hour has not yet come". Some statements may be questioned, as for instance: " . . . the whole of St. John's account takes it for granted that the crucifixion took place on the day of the Passover" (p. 61).

These two volumes should be in the library of every Scripture student and reader. Practical, clear, simple, and yet full of substance and the fruits of wide and sure scholarship, they are just what many a thoughtful and educated Catholic has been looking for.

H.G.D.

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THE RIDDLE OF KONNERSREUTH, A Psychological and Relious Study, by Paul Siwek, S.J., Ph.D., S.T.D. pp. xiv, 227. Dublin, Brown and Nolan Ltd. 16/- (English) 1954.

The "Riddle" that Fr. Siwek discusses in this book is, of course, related to Theresa Neumann. What should one think of the extraordinary things that have been happening at Konnersreuth since 1918? Many might dismiss the riddle by refusing to believe "any of that nonsense". They then are faced with the difficulty of explaining away all the evidence, both written and oral, that is at hand. Such an attitude is not worthy of serious consideration.

Among those who are not thus prejudiced two answers are possible. The first is the answer of those enthusiasts, often grouped under the name of "The Konnersreuth Circle". They assert strongly that the wonders reported of Konnersreuth are real miracles, God's action visible to all who want to see it here and now in our very midst. Among the followers of this solution there are bishops, priests and doctors. This view has been publicised in pamphlets and books. In fact, up to very recently, almost all that has been published in English has put this side of the question forward.

The other answer is that put forward by Fr. Siwek. It was ably propounded in English a couple of years ago by the distinguished Catholic writer Hilda Graef, and it too, has many highly qualified supporters.

The view can be summed up thus: following the procedure of

the Church in dealing with such strange events, a procedure of which the legal basis is the treatise of Benedict XIV "De Servorum Dei Beatificatione", we should not admit miracles unless we are sure of the facts, and unable to propound any other explanation. As we examine the events that have happened and are happening a Konnersreuth, in each and every case, either we are not certain of the facts, or we cannot exclude the possibility of a natural explanation. Therefore, for the present, we ought not put these events forward as miraculous. As time goes on, some matters now uncertain, may be clearly proved, and the possibility of natural explanations may be excluded. Then, and not till then, these happenings could be regarded as miraculous.

Fr. Siwek is well qualified for this work. He studied Experimental Psychology under Janet, and has professed this subject at the Gregorian University, Rome, and at Fordham, U.S.A., where he now is. He has been interested in Konnersreuth since its beginning, and has written and lectured on it widely.

This book, excellently translated by an American Capuchin, Fr. Ignatius McCormick, is not merely a reproduction of "Une Stigmatisé de nos Jours", but it contains new matter, and a larger development of many points.

All books of this kind need ecclesiastical approbation. We do not wish to claim too much for such approval; it does not go farther than to guarantee that the work contains nothing harmful to faith and morals, as the author explains (p. 52). Still the fact that Archbishop Carinci, the Secretary of the Sacred Congregation of Rites, wrote a letter of approval to the author, and allowed this letter to be printed at the beginning of this book, gives us an assurance that Fr. Siwek's viewpoint is not looked on with disfavour in official ecclesiastical circles.

In this letter the archbishop makes a point, which we would like to stress: namely, that quite apart from the particular case under discussion, the reading of Fr. Siwek's work will be a valuable training, especially for priests. It offers, he says: "A precious contribution to the study of analogus cases, and is a model of its kind". (p. vi) In order that a miracle may have evidential force (veritas logica), we must first collect the proofs of fact from experts (veritas historica), and then evaluate these facts (veritas metaphysica), refusing to admit as miraculous any events for which there is even a probable natural explanation. Such an attitude is not irreverent, it is merely the recognition of the fact that Christ established a Church which, under the protection of His promises, is to be ruled by human beings, and to which is committed the task of promoting and guiding the religious life of mankind.

The book opens with a brief historical account of the events of Konnersreuth, the accident to Theresa, in 1918, her subsequent ailments and cures, then the various extraordinary happenings; many of them still going on.

Next, a chapter proposes the various explanations that could be proposed. The "Theory of Fraud", is investigated, the value of its arguments is weighed, and Fr. Siwek concludes, "The theory that all

the phenomena of Konnersreuth can be explained as deliberate fraud seems to be untenable" (p. 47).

The "Naturalist Theory" i.e. that there is a natural explanation available for everything, is then considered. Inasmuch as such a theory, even before examining the evidence, has concluded that there is nothing miraculous here, it is a prejudiced theory, and therefore, to be rejected as unscientific.

Lastly, the attitude of the Catholic Church is considered, an attitude of great caution, as put forward by the Bavarian bishops. Their last communication was on December 10th, 1937, when they declared that "The Church disclaims any responsibility for the phenomena of Konnersreuth" (p. 55).

The position of the spiritual advisor of Theresa, Fr. Naber, pastor of Konnersreuth, is carefully examined. After a very valuable exposition of the attitude that a director should take up towards visions and wonders, Fr. Siwek expresses the view that the action of Fr. Naber leaves much to be desired (pp. 55, 56). Every priest should read these pages attentively. They may be the means of preventing him from making calamitous mistakes.

It would take us on too long a journey to follow Fr. Siwek right through his work. He examines the cures of Theresa, cure of her blindness, of her appendicitis, of her spinal complaint, and concludes that the evidence does not compel us to claim miraculous intervention.

Theresa is a stigmatic. Surely that is a miracle. Again, the evidence in favour of this proposition is carefully estimated. The conclusion is that again here a natural explanation is not fully ruled out (p. 104). He cites some outstanding modern theologians as saying that: "The psychological and physiological sciences do not appear to be sufficiently advanced to allow us to take a decisive stand as to the possibility of natural stigmata". We would mark, as of special interest here, the author's presentation (p. 114) of the famous passage in which St. Francis de Sales comments on the stigmata of St. Francis of Assisi. (Treatise on the Love of God, Bk. vi c. 15.)

Theresa's ecstasies, visions, clairvoyance and finally her abstention from food, are all treated in the same way. In each case, either evidence for the facts is insufficient, or a natural explanation is not completely impossible, so that the conclusion is that up to the present an attitude of patience and expectancy is the best one. It may be that in time other evidence will be found that will dispel all doubt. Fr. Siwek says that then he, too, will be happy to add his voice to those who see here a supernatural intervention (p. 221). But that time has not yet come, and "we must be cautious of premature pronouncements".

J.H.

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THE REFORMATION IN ENGLAND. Vol. III. "True Religion Now Established", by Philip Hughes. London, Hollis and Carter, 1954. 457 pp. Illus. 57/6 (Australian price).

With this volume Father Hughes brings to an end his great study

of the English Reformation. At first sight, the even style of writing which lacks all fireworks, does not appear impressive. In the end, this matter of fact approach to the problem which Father Hughes has studied attentively, is tremendously impressive. On the death of Mary in 1558, Elizabeth became queen. She was, in the judgment of Henry III of France, *la plus fine femme du monde.* She was twenty-five. Father Hughes has written splendid pages on her character, ability and plans, as also about the Queen's clever minister, William Cecil. When the change in religion was decided upon, the government acted rapidly, smoothly, in spite of the opposition of the Marian bishops to whom honour is due, and, in spite of the silent opposition of the nation at large. Once the Acts of Uniformity and Supremacy were passed, the long years of the Elizabethan era triumphed over the opposition. The new Anglican bishops were in a desperate position as regards clergy. Boldly and cleverly, led by the Bishop of Salisbury, John Jewel, they began the great attack on the Papists and the Pope. They built up a great wall of prejudice that we, Roman Catholics, successors to the Papists, still find confronting us mighty in its stubborn strength. Jewel and Foxe whipped up charge upon charge on the Papists. Father Hughes is right in paying great attention to John Jewel's exposition of the theology of the *Ecclesia Anglicana*, because when the attacks ceased, the Anglican theologian had to state what was the Anglican theology. Did it come from Geneva or from Wittenberg? Quietly Father Hughes seeks to pin down the Anglican writers. It is, he shows us, the perfect method. He shows us, too, the Anglican bishops on visitation, for instance, in 1585, questioning at Lincoln: "Whether your own parson, vicar or curate be any common resorter to open games . . . or do keep . . . any suspicious women in his house . . . " So, as Father Hughes says, the Papists were not the only wicked people in the world. As the years passed, the doctrinal difficulties grew within the Church, and as late as the 1570's, it has been said the English people would have welcomed a return to the old religion. But that chance never came. Father Hughes then tells of the Papal excommunication, the Spanish attack, the mission of the seminary priests and the Jesuits. On these important topics, he writes most judicious pages, seeking the truth as he sees it from his vast reading. His three volumes will be long read, and not only by Catholics, for his quiet approach, the scientific approach, as Bishop Beck termed it, has aroused interest in Anglican circles. Father Hughes will attract the thoughtful reader, as his books for most readers will be difficult. They have to be studied. The three volumes will be the standard text book for many years.

[As this review was being written, a curiously defensive review of the book appeared in the *Times Literary Supplement* (January 28, 1955), which, while praising the learning and moderation of Father Hughes, appears to be very conscious of the cold light of reason that the author has brought to bear on the Elizabethan Settlement of religion.]

T.V.

"SING YE WISELY" by 'Gregorius'. pp. 121. (Available from the Marist Brothers, Mittagong, N.S.W.)

The recent second edition of this little book is most welcome. Originally published in 1925, it is, as its subtitle expresses it, "an appeal to Australian Catholics". The author, a well known member of the Marist Brothers, sets out to convince his readers of the necessity of a task to be done, and goes a long way towards helping them carry it out.

The book is concerned mainly with "the Church's own music", Gregorian chant. After establishing his thesis that something must be done towards restoring it to the use of our people—not a difficult task with the Supreme Pontiff on his side—he launches into a simple, yet extremely practical description of the Chant. The technical side of his subject is handled with as much detail as is possible, considering the scope of the book, and the type of reader for whom it is intended. Perhaps the most useful chapter in the work is that entitled "Practical Rules for singing Gregorian Chant", while the pages on chironomy will be of great assistance to those who find it their task to train choirs in Gregorian. It concludes with a chapter on other Church music, including English hymns, and a few further practical reflections on the use of the chant.

"Sing Ye Wisely" must be most highly recommended to our teaching brothers and sisters who have the responsible duty of training children for the various liturgical functions that are a necessary and important part of the school year, for, as Gregorius writes, "the schools hold the key to the situation". If the children are taught to appreciate the chant and to sing it properly, there is every hope that some day it will have its rightful place in the churches of Australia.

But surely we need not resign ourselves to waiting for the children of to-day to grow up. What about our present parish choirs? Can nothing be done there? Gregorius has provided the means. For, if any parish priest is at a loss to know how to go about helping his choir to make proper use of Gregorian chant, he could not do better than put this little book in the hands of his choir master—unless he feels capable of doing the job himself.

J.F.W.

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ALTAR MANUAL (including Benedictionale). Revised and enlarged. Sydney, Pellegrini, 1954; 62 pp.

For the purpose of securing uniformity in those prayers that are commonly recited in English, the Fathers of IV Plenary Council of Australia and New Zealand ordered the publication of a Manual of Prayers. Notwithstanding contrary customs, the formulas of this collection must be regarded as the only ones that may be lawfully used (quibus solis licebit uti). The same applies to the use of the Benedictionale in liturgical functions (cfr. Dec. 551).

It is regrettable that the compiler and the publishers of the present Manual have not observed this prescription of the Plenary

Council. Throughout the book, in the prayers of the Rosary, in the Litanies and in the prayers after the Litanies there are numerous departures from the texts of the official collection. To the prayer after the Rosary another prayer has been added, as also the Sub tuum praesidium prefixed to the Litany of Our Lady.

The indications of the indulgences attached to some prayers are not always accurately expressed, e.g. the visit to a semi-public oratory to fulfil the conditions for the gaining of certain indulgences is not available to all the faithful as might appear from the wording of the note before the Acts of Reparation and Consecration to the Sacred Heart. Similarly, the note on the indulgences before the Way of the Cross is unsatisfactory. The rubrics for the XL Hours Devotion could be more enlightening. Moreover, it is wrong to state, as they do, that on the day of Deposition the Litanies are sung 'usque ad Dominus vobiscum (inclusive'). The Dominus vobiscum is not sung. The invocation in honour of the Assumption in the Litany of Our Lady should read: Regina in caelum assumpta, not, as it is printed, Regina assumpta in caelum. 'For the Lord *hast* risen indeed' (p. 17) is surely a misprint. In a later edition, the publishers might consider printing the three invocations after the Prayers for the Conversion of Australia in the same type as the prayer. Also, the introduction of the Gregorian notation for the Asperges, Vidi aquam, and the Veni Creator would bring them into line with the Litany of the Saints, for which this notation has been used.

P.L.M.

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FAMILIAR PRAYERS. Their Origin and History. By Herbert Thurston, S.J. Selected and arranged by Paul Grosjean, S.J. London, Burns Oates, 1953; vii-200.

The contents of this book originally appeared as articles in *The Month,* between the years 1911 and 1918. The author himself had begun the work of revision and, when death intervened in 1939, it was continued by Father P. Grosjean, S.J.

The Our Father, Hail Mary, Confiteor, Hail Holy Queen are prayers that we recite daily, but few, if any, of us would care to have to submit ourselves to an examination concerning their origin and development. However, we may at least comfort ourselves with the thought that Father Thurston confesses he first turned to the history of the English form of the Our Father, when asked to contribute the article to the Catholic Encyclopaedia. It would be interesting, too, to observe the reactions of many people were we to inform them that we owe the English form of many of our common daily prayers to the efforts of the 16th century English Reformers. One often sees the *Memorare* printed with some such title as: St. Bernard's prayer to Our Lady. There seems to be little doubt that St. Bernard of Clairvaux was not the author of this prayer. The confusion may well be due to the fact that this prayer was popularised by a zealous priest, Claude Bernard, who died in 1641. This apostolic man attributed much of his success in the pastoral ministry to the use of this prayer to Our Lady, and, indeed, he

had the prayer printed and widely distributed. Whatever evidence we have for the use of the prayer does not go beyond the 16th century. Again, the recitation of the *De profundis* for the souls of the Faithful Departed is an established practice in our lives. How did this come about? Nothing in the psalm itself suggests any special link with the souls in Purgatory, whereas other psalms would be more appropriate. Cornelius à Lapide, writing in the 17th century, states that it is customary to recite it for the dead, yet Pope Innocent III (+ 1216) in an extensive commentary on the Penitential Psalms makes no reference to this practice. While it is not possible to give a certain explanation of the origin of the usage, it is not unlikely that it is somehow related to the manner in which the Penitential and the Gradual Psalms were arranged for recitation in monastic houses. In a threefold division of either group of psalms, the *De profundis* would be the first psalm of the third group, which was commonly recited for the dead. In this fashion the *De profundis* might easily have come to be adopted as a psalm for the dead.

These are but two examples of the great amount of interesting and useful information contained in the present volume on Familiar Prayers, about which we might reasonably be expected to know more than the mere formula. In addition to the prayers already mentioned, there are chapters on the Sign of the Cross, the Anima Christi, the Veni Sancte Spiritus, the Regina Caeli and the Gloria Patri. All in all, a book that deserves a place in every clerical library.

P.L.M.

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ANCIENT CHRISTIAN WRITERS, Vol. XVII, The Works of St. Patrick. Trans. by Ludwig Bieler. London, Longmans, Green and Co., 1953. 121 pp. 25/-.

Dr. Bieler, lecturer in the University College, Dublin, is yet another German scholar who has devoted his labours to Celtic lore. His book, *The Life and Legend of St. Patrick* (Dublin, 1949), fitted him perfectly for his rôle of translator of St. Patrick's works. Dr. Bieler gives an account of the life of the great saint which is a compendium of the most critical works devoted to St. Patrick. It would be invaluable for all preachers, and for all, too, who love the saint, and wish to know the exact truth about his life. Dr. Bieler remarks that "St. Patrick was not a man of letters". Yet his few authentic works have a charm that lasts from generation to generation. First of all, we have the translation of St. Patrick's *Confession,* his apology, with very helpful notes; then Dr. Bieler gives us the *Letter to the Soldiers of Coroticus.* These two writings, with a few fragments, make up the literary legacy of St. Patrick. Dr. Bieler ends his book with the hymn on St. Patrick by St. Secundinus, who was a fellow missionary of St. Patrick. "There is strong internal evidence to suggest that the hymn was composed in Patrick's lifetime". Then finally we have the beautiful *Lorica* or *Breast-Plate* of St. Patrick, whose authorship is doubtful, yet, Dr. Bieler holds, St. Patrick's claim "should not be rashly dismissed". Cardinal

Moran has left a fine translation of this magnificent prayer which should not be allowed to be forgotten by our people. The translator prefers the version of Stokes and Strachan. This new volume of a scholarly collection will find a public even wider than that which has welcomed the former volumes.

T.V.

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THE FAILING WINE, by Fr. M. Oliver, O.C.S.O. Gill and Son, Dublin. 12/6.

This is the story of Three Canas: that of Galilee, of Golgotha, and of Glory. The book is divided into two parts. The first part shows how knowledge and love flowed from Infinite Wisdom and Love into the soul of Mary, who by the singular privilege of her Immaculate Conception, was perfectly receptive of all the sweet lessons given her by that Wisdom and Love. The aim is to find out the knowledge acquired by Our Lady between her Fiat at the Annunciation and Cana of Galilee; to gauge the love which such knowledge produced so that, at Cana, Mary could simply say: "They have no wine," knowing what Jesus would do.

After a few preliminary chapters dealing with the relation of knowledge and love, the author points out the unique position of Mary whose endowments and dispositions fitted her to be the aptest pupil of the Word made flesh—her Son. Because of her Immaculate Heart there was nothing in Mary to hinder the glorious light of truth upon her senses and faculties. Mary had a perfectly correct sense of values and was fully aware of her creaturehood. Her flawless intellect coupled with an unfailing memory, both due to her Immaculate Conception, allowed her to know the God-head at least as well as any creature might.

The author takes each phase of a child's life and applies it to the Child Jesus showing how Mary's knowledge and consequently her love increased with each phase; the bond of love forged between Mother and Child when the Child's face is transfigured by Its first conscious recognition; the joy ineffable given to the best of mothers by the smile on the face of the God-child. And, while Mary teaches her Son, she, paradoxically, is the chief learner.

Part Two is concerned with the Cana of Golgotha and of Glory. That knowledge which kindled so much love in Mary also gave to her sorrow, an intensity of which we have never dreamed. It shows how Mary suffered from the sins of men who rejected the Truth that came to make them free; how she felt the hatred of men for Love Itself which created and conserved them. Moreover, Christ was able to suffer only as a result of Mary's Fiat when she gave Him a passible nature. The remembrance of this fact was the source of Mary's compassion. And, just as Mary allowed the Word to become capable of suffering, so too, it was Mary's words at Cana which sent Christ out on His public mission which ended on Calvary. Cana rang down the curtain on their peaceful home-life. The whole human race thirsted for the wine of salvation.

Mary taught the infant Church, the Mystical Body of Christ as once she taught the Infant Christ. The author brings out the part played by Mary in the Redemptive Mission of her Son.

The book is written in an easy, simple style, characterised by short chapters clearly stressing the main points in the work. The author states simply the theological truths before embarking upon his point so that the reader will see how the ideas of the author are in conformity with true theology. He assiduously avoids anything even suggestive of make-believe. Even in places where he could perhaps indulge in a little theological speculation he refuses to do so, as, for example, whether Our Lady had any knowledge, at the time, of what happened to Jesus when He was in the hands of His enemies, before she met Him on Calvary.

This book will surprise many readers who are inclined to regard a book on the thirty years of Our Lord's Hidden Life as a mere pious story for the children, with little or no basis in fact. Moreover, a sincere reader will find much in this book to increase his devotion to the Mother of the Incarnate Word, who so understood and loved her Son as to be able to say simply: "They have no wine," knowing full well that, as always, her Son would lovingly accede to her wish.

B.D.

* * * *

AN ELIZABETHAN RECUSANT HOUSE. The Life of the Lady Magdalen Viscountess Montague (1538-1608). Edited by A. C. Southern, Ph.D. Sands & Co., London, 1954. 88pp. 6/-. Illus.

Dr. Southern, the scholarly author of *Elizabethan Recusant Prose*, 1559-1582, has put us all in debt with his charming account of the quiet, dignified life of a great Catholic noblewoman during a tragic time for the old Church. Dr. Richard Smith wrote the original life in Latin in 1609, which was englished by the Benedictine Fursdon. It is due to, as the author points out, "the Talbots, the Arundells, the Dacres . . . the Vaughans, the Dormers, the Fitzherberts . . . the Vavasours . . . " that the faith survived in England. Lady Montague was Catholic by family, and her marriage to Lord Montague brought her into another strongly Catholic family. Dr. Smith, who became one of her chaplains, has left a most interesting account of her education, early life and marriage. Reading it, we come in contact with life as it was lived in the reign of the first Elizabeth by a young girl, and a young wife. Lady Magdalen was a *mulier fortis*, as will be seen in this little story in which the future Philip II, the lonely hermit of the Escorial, is revealed as a dashing youth. "For while she lived a Maid of Honour in the Court, on a time King Philip, who had married Queen Mary youthfully, opened a window, where by chance she was washing her face, and sportingly putting in his arm, which some other would perhaps have taken as a great honour and rejoiced thereat, she, knowing that the condition of virgins was not unlike unto flowers, which with the least touch do lose of their beauty, having more regard of her own purity than of the King's Majesty, she took a staff lying by and strongly struck the King on the arm". With such a woman, the wise Elizabeth made

no demands upon, and she was allowed to practise her religion quietly, with some passing trouble under James I. It is by reading such accounts that we learn what it was like to live during those momentous years for the English Catholics.

T.V.

* * * *

THE ETERNAL GALILEAN, by Bishop Fulton J. Sheen. Browne and Nolan, Dublin. 15/-.

This is another Life of Christ—but how vastly different from those subjective, twisted lives of Christ which portray Him merely as a founder of a world religion, as a reformer of morals, as a great teacher of an ethical system, as one to be linked with Buddha, Confucius and Socrates. Different it is too, from those lives of Christ which picture Him merely as an historical figure who lived some 1900 years ago, having no more influence in the world to-day than any other great historical figure.

Bishop Sheen aims to show how that Christ who once lived in Galilee, continues to live in the Church that He founded and in the souls of those who belong to that Church, just as He lived before all creation in the bosom of the Father. Because He transcends history, He is eternal; because He lived a human life in Galilee, He is an historical figure. And thus, the book finds its title in this double aspect—the Eternal Galilean.

Christ has made an impression on the world as no other great leader and reformer has done. He holds a unique place among historical figures because He, alone of all the rest, never died. "It was not Christ who died; it was Death." "It was not the Christians who died; it was the Roman Empire." "It was not the Church which died; it was the modern world." Other leaders and teachers passed away and left their religions to fend for themselves, but Christ, who alone claimed to be the Way, the Truth and the Life, not merely someone pointing the way, continues to live on in the souls of men and His Church. That Church, His Mystical Body, is loved and hated to a unique degree, just as Christ was vehemently hated and passionately loved during His life on earth and right up to the present day. So much so that the undying love and hatred for Christ is used as an argument in favour of His eternity.

Bishop Sheen sets his own work out in a very readable manner, showing how the Eternal Galilean is the answer to all problems of to-day just as He always has been and shall continue to be. But, as the soldiers merely sat and watched while the Redeemer suffered on the Cross, so too, the leaders of the people in the spheres of education, international politics and religion are indifferent to Christ, who alone can give the solution to the turmoil of the world to-day. Christ is rejected now as he was on Calvary, and His Church is rejected because He lives on in the Church.

The author devotes a beautiful chapter to the Mother of God in her dolours, dwelling on her part in the Redemptive work of her Son

in becoming the mother of men at the foot of the Cross.

Bishop Sheen never allows us to lose sight of what he is telling us, but again and again he brings his point before us, often imperceptibly, so that he is always readily understood and the reader easily places each point in the framework of the whole.

Many reviewers have commented on the natural, simple style employed by Bishop Sheen to make the sublimest mysteries more understandable to the modern age. The Eternal Galilean used simple but effective language when He spoke to the Jews of old, and it is always a pleasure to read the writings of one who attempts to do the same for the people of to-day. Bishop Sheen enjoys great popularity and one of the main reasons for this is his simple, fresh and vigorous style, conveying to us a deeper understanding of the things that really matter in a language we can all understand.

B.D.

* * * *

"THE CHURCH AND INFALLIBILITY". B. C. Butler. Sheed and Ward, 1954. pp. 230. 12/6 stg.

In 1889 Dr. George Salmon first published his celebrated attack on the Catholic Church, "The Infallibility of the Church". Recently an abridged edition of the work appeared. As we learn from the sub-title of his book, Abbot Butler has written a "Reply to the Abridged 'Salmon'." Written in a charitable spirit, this volume is a powerful and timely refutation of a work that was, and seemingly still is highly regarded by many Protestants.

The author writes in the Preface, "I am not trying primarily to state the case for the church, but to answer one man's criticism". Reading this we might be led to expect only a piece-meal defence of the church, but the treatment is surprisingly full. As the question of infallibility was chosen as the chief point of attack, the defence also constantly hearkens back to that theme. But because of that doctrine's intimate connection with the very nature of the church and especially with the doctrine of Papal Primacy, these and particularly the latter receive very full treatment.

"It may be said that the cardinal error of Protestantism was to identify development with corruption". Abbot Butler defends the development of dogma and vindicates Tradition as a source of Revelations. The inaccuracies in Salmon's understanding of infallibility are corrected by an explanation of the true nature of the doctrine as defined by the Vatican Council. The historical attitude of the church towards infallibility, and the Vatican Council with its "intrigues" are subjects of two informative chapters.

There follows the traditional Scriptural proofs for St. Peter's Primacy. The position of the Roman See in the history of the early Church is discussed particularly fully and well. The final chapter provides a few thought-provoking pages dealing with the two-fold nature of the church—the spiritual and institutional. The former is an aspect

of the church usually ignored in works defending the "institutional" church.

Throughout the book, the arguments consistently gain apologetic strength from many quotations taken from Protestant and Independent authorities.

This concise and thoroughly solid defence of the church could serve as a timely revision of the "De Ecclesia" tract, at least for the arguments from Primacy and Infallibility and it should recommend itself very highly to all who have an interest in, and care for the defence of Our Holy Mother, the Church. F.C.

* * * *

DIFFICULTIES IN LIFE, by Baron Frederick von Gagern, M.D. Mercier Press, Cork. 92 pages.

Dr. von Gagern is a Catholic psychiatrist with an extensive practice in Munich. He believes that the reason for so much unrest in the world at present, the reason for so much child-delinquency, for so much sexual mis-behaviour among adolescents, for such an increase in the divorce rate, is that men are out of touch with reality. They see society not as it really is, but as they think it should be. To re-educate ourselves we must begin by asking "what is human life as designed by its Maker, and how can it fulfil itself according to its own mental and spiritual structure?" And Secondly, "What are the causes of mental and spiritual disturbances?" As we answer this second question we find that the root of nearly every trouble lies in the long since forgotten experiences of childhood. Forthwith the Author proceeds to give a course of instruction on how to rear and educate children. It is very modern, very scientific, and probably very good, but one cannot help wondering how the race has managed to survive so long without psychiatry, and how previous generations managed to produce so many contented individuals, and so many brilliant and well balanced minds.

The best section of the work is that which advocates a positive rather than a negative approach to our religion. Instead of merely trying to avoid sin, which is negative, we should concentrate more on cultivating the opposite virtue, which is positive. J.McG.

* * * *

THERESE OF LISIEUX, by Hans Urs von Balthasar, translated by Donald Nicholl. (London: Sheed & Ward, 1953, 280pp., 16/- Eng.)

This seems to be the first English rendering of any hagiographical writing by Dr. von Balthasar, the eminent Swiss theologian. In his long introduction (twenty-six pages) we learn something of his mind, and are prepared for the careful analysis to which he submits the sanctity of St. Thérèse, discussing chiefly her *mission,* which, indeed, is the central theme of his book. He asserts more than once that his approach is theological rather than psychological, for it is his belief that "few things are so likely to vitalize and rejuvenate theology, and, therefore, the whole Christian life, as a blood-transfusion from hagiography". His appreciation of the saint is not to be underestimated in spite of certain contradictions in his appraisal, and we must take at its face value such

a remark as, "her own life is rich in suggestions which theologians only need to expand to bring out their lasting value".

The chapter which many readers will find distasteful comes early in the book — its title is "Shadows". Only by thoughtful and careful reading can it be endured, for the author maintains that there were, in the life of Thérèse, two spiritual disasters which had fateful consequences on her life. The first arose from her "talkativeness" after her cure by the smile of Our Lady. He does concede that a ten-year-old girl would feel the need of telling *someone,* but that the "someone" should have been a confessor who would have guided her. We know what in reality did happen, and how bitterly Thérèse regretted the publicity. "The search-light of grace has been concentrated on her; everyone knows it and behaves accordingly. Without her asking she has to play the saint . . . the plaster sanctity in which her companions encase her hampers the development of her real self. It will take a long time — until the beginning of her last illness, in fact — before she succeeds in tearing off this plaster mask, trampling it in pieces and becoming her true self again." In a later chapter the author seems to contradict his own opinion, for he says that her utter self-forgetfulness began when she entered Carmel. But as a review is not an exercise in dialectic, we pass on.

According to von Balthasar the second disaster hit Thérèse when good Father Pinchon assured her in confession during her first few months in Carmel: "In the presence of God, of the Blessed Virgin, the angels and the saints, I declare to you that you have never been guilty of a single grievous sin. Thank Our Lord for this which He has done to you without any merit on your part." Her biographer declares it a fatal utterance. "Her sense of sin had been destroyed. The most fateful effect on her mission was that at a vital moment, she had been withdrawn from the community of sinners, divided off from them and banished into a life-long exile of sanctity." It is a curious viewpoint. Surely, without questioning the opinions of an eminent theologian, we may be permitted to say with Dame Julian of Norwich: "There be no haps" in the course of Divine Providence — all haps working together for good to those who love God. Undoubtedly the tensions in Thérèse's life were made almost unbearable as a result of both happenings; but we cannot understand how Dr. Balthasar could bring up the subject again in the closing pages of the book, though he does admit that she fulfilled her mission.

We have indicated the sombre thread running through this book; yet there are chapters which we shall want to read and re-read—in fact they form the great part of the book; and one is tempted to quote one passage after another. Writing of the "little way" as a series of renunciations, the author declares: "More important even than the renunciation of her strength is her renunciation of progress. Not that life in God means standing still, and accepting a condition where nothing happens. On the contrary God asks us to step out, one foot after the other. But these steps do not mark any progress. When one's vision is obscured and one loses all sense of what has been achieved it becomes impossible to

measure distances. That is why Thérèse invokes the eloquent image of the underground journey . . . The three images, of the subterranean way, the little bird and the tiny child, together convince us of the truth that all Christian effort is but a beginning. Only God can bring a work to perfection; and the more that a Christian realises that his efforts are but a beginning the more room God is allowed to achieve perfection. Thérèse stands by this teaching right up to the end . . . "

There is so much that is thoughtful and fresh in this book, so little that is platitudinous, that it must rank as a valuable contribution to hagiography. And, as a final recommendation, it is well translated and easy to read.

M.O.

* * * *

THE PRIEST AT PRAYER, by S. Escribano, C.M. Translated by Bernard Buckley, C.M. Clonmore & Reynolds, 1954. 21/- (Irish). pp. 584.

This meditation book is the translation of a popular Spanish work Its author, as preacher, poet, editor, teacher, historian, and organiser of pious associations, led a very full life, dying in 1951. The book's first attraction is its thoroughness; every duty of the priest receives at least one meditation, generally more. Divided into four sections — The Eternal Truths, The Priestly Ministry, Virtues and Vices, Some Means of Perseverance — well nigh all the 119 meditations put the emphasis on practical considerations, and very commendably; we each of us know cases, usually of others, where people who are perfectly sincere in serving God, do yet the strangest things without the least twinge of conscience. Fr. Escribano sometimes tilts at opponents strange to non-Spanish readers, but most of us will find relevant substitutes with little trouble. These are not what we can call interesting reading: the author states facts, values, and failings bluntly ,leaving most of the work to the reader in the form of meditating. This has the obvious advantage of keeping spiritual reading out of meditation. Unfortunately, there is not a single meditation on some of the most dynamic and integrating truths like Christ's dwelling in our souls, grace, the Mystical Body. However, the translator's preface tells us that the mediations are not meant to stand alone, and as a supplement to, say, Marmion's "Words of Life", we think this book would be excellent. The English edition contains, besides the meditations, a formulary of morning and evening prayers, excerpts from St. Pius X's "Letter to Catholic Priests", and a translation of the Missal's preparation and thanksgiving for Mass.

The translation by Fr. Buckley is clear and balanced, although in places one is lulled by bunches of too-graceful latinisms.

A word of warning to the Anglo-Saxon reader. Fr. Escribano's style is generally impassioned, sometimes aggressive, and at 6.30 in the morning some sensitive souls may need to make a highly meritorious act of submission, if they would fully appreciate all the splendid material offered.

R. W.

SAINT BRIGET OF SWEDEN, by Jojannes Jorgenson. Longmans Green & Co. Ltd. 2 Vols. 31/-.

It is against the background of the turbulent 14th century that Dr. Jorgenson presents this scholarly study of the life of St. Briget of Sweden. His well-documented narrative gives us in the first volume the incidents of her life in Sweden as wife of the nobleman Ulf Gudmarsson and mother of eight children, while in the second we follow her to her wider mission in Rome.

Throughout the story we encounter the violence and strife, the scandals in Church and State that called forth St. Briget's reforming zeal as later they were to enkindle that of St. Catherine of Siena. St. Briget did more than exhort and admonish: to the luxury and vice that surrounded her she opposed the prayer, penance and personal poverty of her own life.

St. Briget was a great pilgrim. In 1341 she and her husband had gone to Compostella and later she and her entourage went to Assisi to honour St. Francis, to Monte Gàrgano to honour St. Michael and, a year before her death, to the Holy Land where she received many revelations from Our Lady. In the accounts of these journeys the author gives us many of those vivid word pictures with which readers of his previous books are familiar. It was while she was on these journeys that St. Briget worked many of her miracles of healing.

The biography bears all the marks of careful research and profound study of the subject and from it the figure of the saint emerges lovable, fearless, steadfast in her adherence to God's will, His trusted messenger in a crucial period of the Church's history.

M.M.

* * * *

LIGHT ON THE MOUNTAIN, by John S. Kennedy, Browne and Nolan Ltd., Dublin, pp. 203, 15/-.

With the artistry of the journalist, Father Kennedy has culled the many books and articles on the apparition of the Blessed Virgin at La Salette in 1846 to produce a delightful account of this little known event.

There is a refreshing decisiveness in the author's approach to his subject. The reader is not bored with the wearisome details of diocesan investigations of the authenticity of the apparition. Yet all the many commissions and relentless interrogations receive mention; and Father Kennedy succeeds admirably in conveying the impression that at La Salette was an event demanding our credulity.

An easy-flowing style, and short sentences, leads the reader on from chapter to chapter. Written in the vein of a light novel the book has the stamp of documented reality.

The character sketches of Melanie the fourteen year old girl and of Maximin the eleven year old boy, witnesses of the apparition, are most satisfying. The reader will be pleased with the brief but nonetheless penetrating analysis of their lives.

The descriptive passages are restrained. One feels that the author has a good grip on his story. The raw beauty of the French Alps is pictured only as a background for the miraculous happening.

Our Lady of La Salette wept. She commissioned two unlettered children to make her message known to all her people. She wanted the active co-operation of them all to restrain her Son from casting them off. Blasphemy against His name and profanation of the Sabbath "are the two things which make my Son's arm so burdensome", she said.

"Light on the Mountain" tells the full and fascinating story of La Salette: it tells also of the rewards earned by faith and prayer.

The book is incomplete in only one way. It does not mention any approved or indulgenced prayer or activity connected with La Salette.

L.G.C.

* * * *

HOW TO INSTRUCT A CONVERT, by Alexander Gits, S.J. Burns, Oates, London. 70 pages.

The inspiration for this little book came from Archbishop Ullathorne's system of appointing a Catholic man or woman to sponsor each intending convert. It was to provide a guide for such sponsors that Fr. Gits wrote. Hence the book is intended primarily for lay people, but even so it contains some excellent suggestions which could well be taken to heart by the priest.

The Author makes the point that the best days in the Church, from the point of view of making converts, were those when each individual Catholic looked upon it as his duty to spread the faith, and he goes on from this to point out that there are quite a number of non-Catholics now who would be willing to embrace the faith, but who are shy about taking the first step: they are waiting to be asked.

The body of the book is an exposition of the Creed, then a brief resume of the Commandments, with a few remarks on each, followed by the same treatment for the Sacraments. There is nothing very remarkable here, nor much that cannot be had directly from the Catechism. The section on the Eucharistic fast has not been brought into line with recent Papal pronouncements.

In all, this could be a very handy book for zealous lay-men, and it could be a big help in increasing the number of converts. An idea of its popularity can be gained from the fact that over the past few years it has run into five editions.

J.McG.

* * * *

PSYCHIATRY FOR PRIESTS, by Dr. H. Dobbelstein. Mercier Press, Cork. Pages 118.

Dr. Dobbelstein is a German Catholic doctor, who after practising as Medical Director in various mental homes and clinics in Germany set up as a private psychiatrist in Cologne.

Realising from his experience that mental patients, particularly in smaller districts, frequently seek the advice of the priest before that of

the doctor, the author sets out to provide priests with instruction so that they might quickly recognize the symptoms in such cases. In many ways the work of the priest and the psychiatrist overlap, and if the priest can recognise mental disorder in its earlier stages and call in the assistance of a specialist it can add greatly to the hope of a speedy recovery for the patient.

The first section of the book, more or less by way of introduction, gives a general view of mental treatment with reflections on the changed approach to it in recent years. This section by its very nature is rather technical, and even though it has been reduced to the simplest terms it is still difficult for the lay reader, but once it has been grasped the rest of the book can be read easily, and can be quite fascinating. To some extent the complication of the introduction is due to the fact that to many of the terms which we more commonly hear the author attaches shades of meaning of his own.

Having defined his terms, Dr. Dobbelstein deals in more detail with such matters as schizophrenia, manias, depressive insanity, epilepsy, in each case describing the various forms that each takes, and giving practical examples of how patients suffering from each will react. He gives suggestions for handling people who are difficult.

In view of the current attacks on mental hospitals in this country it is interesting to read of the treatment given patients in similar institutions in Germany.

The book contains a good glossary of terms used in connection with mental disorders. In these days when it is the fashion for all and sundry to speak knowingly of "Lobotomy", "Paranoia", "Schiziod", etc., it is nice to have at hand an exact definition of these words.

"Psychiatry for Priests" is not intended as a text book for medical men; it is intended as a guide for priests in dealing with people suffering from mental disorder in its earlier stages. As such it is very good, and should prove most useful. In any case it is well worth reading in order that we might know better the modern Catholic approach to the problem of mental illness.

The English translation from the German original is very good.

J.McG.

* * * *

"THE TIME AND PLACE OF BAPTISM", by W. J. Conway, Catholic University of America, 1954. 155 pp.

This dissertation, presented as a thesis for the degree of Doctorate, is made up of two principal parts—an historical synopsis and a commentary on the legislation of the code regarding the time and place of baptism.

In the first half we are given a summary of baptismal legislation and practice from Apostolic times until the Council of Trent, and from the time of the Council until the present Code.

In the second section the present legislation is dealt with fully. Time and place of baptism are considered under the different circum-

stances, e.g., for solemn or private, in cases of necessity, etc. The treatment of the advisability of baptising the children of lapsed Catholics is a good example of the comprehensive nature of the work.

Throughout, the work is very informative, and, unlike a number of writings of a similar type, it succeeds in being both readable and interesting. The extensive bibliography adds to the value of the book, which is valuable in its own right as a good reference book on these practical and important questions.

F.C.

* * * *

ESSAYS IN SATIRE, by Ronald A. Knox. Sheed and Ward, 1954. 192 pp. 8/6 stg.

This is a re-edition of a work first published in 1928. The collection has already delighted many a reader, and there is a like pleasure in store for those who have not yet read its contents. As the author is the first to admit, the volume is "a patchwork in date, in styles, in treatment, in inspiration".

Throughout the work we admire the author's well-recognised versatility—whether we chuckle over that classic, "Reunion All Round"; have our curiosity piqued by "The New Sin", or learn the art of higher—and hyper—criticism in several of the essays dealing with authors and their characteristics. All the essays may not appeal to all readers, but he would be a strange man who could find none to his taste.

Beneath the humour is to be found some telling criticism of certain exaggerated positions, especially in the matters of textual criticism and church unity.

This small book recommends itself as a welcome addition to the ever-readable works of Monsignor Knox, and that itself is recommendation enough.

F.C.

* * * *

VALERIO OF BIERZO. An Ascetic of the late Visigothic Period. By Sr. Consuelo Maria Aherne. The Catholic University of America Press. pp. x-211.

The general reader will suspect the above title, and his suspicion is justified. This is not for him. Sr. Consuelo Maria has produced a critical text of the autobiographical writing of Valerio of Bierzo, a Spanish mystic who lived in the second half of the seventh century. The Latin is accompanied by a translation and introduced by more than sixty pages of discussion on Valerio's life, literary style and writings, both autobiographical and otherwise. There are also notes on the text which chiefly concern vocabulary and grammar. A bibliography, general index, and index of Latin words which have received special comment complete the volume.

Clearly this is intended for specialists, but the reviewer is in no position to judge its value to them. For the less qualified there is little

attraction. Contact with someone of such a different world is usually interesting, but it is hard to find the man behind Valerio's list of miseries and miracles. And although much could be learned from the introduction, it presupposes a good knowledge of the period.

This book was written as a dissertation for a philosophy degree and is published as Volume VI of the Catholic University of America's *Studies in Mediaeval History.*

B.J.

* * * *

"THE THEOLOGICAL DISTINCTION OF SINS IN THE WRITINGS OF ST. AUGUSTINE". Eugene F. Durkin. St. Mary of the Lake Seminary. Illinois, U.S.A. 1952. pp. 161.

As one might gather from the formidable title, this work does not make for light reading. However, as an analysis of St. Augustine's teaching concerning the distinction of mortal and venial sin it is detailed and comprehensive.

The first chapter reviews the doctrine's development in the pre-Augustine period. The three remaining chapters treat of the Bishop of Hippo's teaching on 1) mortal sin, 2) the venial sins of just men, 3) the nature and certain examples of venial sin.

There were a number of difficulties presented by the subject treated. St. Augustine's thought had to be gathered from his many writings —from his polemical works, sermons and moral exhortations. There was also the problem of terminology. The actual term, "peccatum mortale" is not found in St. Augustine, while that of venial sin permits of several very different meanings. Then there were the difficulties in the teaching itself of St. Augustine to be expected in the doctrine of one breaking practically new ground in this field.

Our author overcomes these difficulties. Citations and footnotes reveal an extensive reading. The terminology is decided upon and adhered to. Problems intrinsic to the thought of St. Augustine are explained and his opinion given even though it be in conflict with later developments of theological thought. His teaching on the culpability of sins of error is an example of this divergence.

Copious footnotes and an extensive bibliography are features of the work and add to the merit and value of the book.

F.C.

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